

THE
PARADISE
OF THE
SOUL:
OR,
A Little TREATISE
OF
VERTUES.

Made by *Albert the Great*, Bishop
of *Ratisbon*, who died in the
Year 1280.

Translated out of *Latin* into *English*.

By N.N.

Printed for *William Brooks*, 1682.

THE
TRANSLATOR
TO THE
Christian Reader.

TO excite thee to a per-
usal of this Incom-
parable Treatise of
Albertus Magnus, concer-
ning the Nature of true
Christian Vertues, I shall
only say of it, 'tis the
Work of a Great Scho-
lar, and a Great Saint ;

A 3

and

To the Reader.

*and although Small in Bulk,
yet extremely Big in its
Intrinsick Worth and Value;
in a word, it is its
own best Encomium, and
needs not the Translator's
Recommendation. The
Scope and End of the
Author is declared in his
Preface; and how solidly
and proficuously, what is
design'd is by Him per-
form'd, each Chapter is a
speaking Demonstration;
Read then understanding-
ly,*

To the Reader.

ly, meditate frequently,
practise sedulously, and,
allured with the all-ravish-
ing beauty of true Ver-
tues, remember seriously,
that since it is impossible
to be eternally happy with-
out Them, (though not
rigorously requisite in that
Heroick degree as here de-
ciphered) it ought to be
thy Grand Concern to pe-
tition for them daily at the
Throne of Grace, that
thou mayest not be delu-
ded,

To the Reader.

ded, *as, alas ! infinite in-*
considerate Christians are,
with false Shadows, but
really by Grace, be possess'd
of all those True Vertues,
so fully, and with such
Masterly stroaks, tho' in
plain and humble Lan-
guage described in this
Tract.

Farewel.

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THE
PARADISE
OF THE
SOUL.

THE PROLOGUE.

THERE are certain Vices which frequently assume the semblance of Vertues, to the end that they may be believed to be Vertues, when indeed they are Vices. So Severity is reputed Justice :: Soureness of mind is called Maturity : A jocular Talkativeness passes for Af-

B

fability;

fability : Dissoluteness is deemed
Spiritual chearfulness of Heart :
Slothfulness, or inordinate Sadness,
is judged to be a Moral Gravity :
A torpid Tepidity is thought to
be Discretion : Superfluous Ador-
ning goes for Neatness and Clean-
liness : Excess in Diet and Reti-
nue is called Gentility : Prodigal-
ity is stiled Liberality : Cove-
tousness is Providence : Obstina-
cy in Opinion is Constancy :
Craftiness is Prudence : Hypocri-
sie is Sanctity : a negligent un-
concernedness is Meekness : The
Curious man is reputed circum-
spect : The Vain-glorious, Noble-
spirited : Presumption is called
Hope : Carnal Love is judged
Charity : a malapert Accuser or
Corrector, is said to be a Zealot
of Justice : the Dissembler is cal-
led Patient : the pusillanimous to
correct, is benign, meek, or peace-
able :

able : and so of the rest. But as nothing of Value can be bought with false moneys, so neither is the Kingdom of Heaven to be had for false Vertues.

There are also certain Natural Vertues, which Men have by Nature : as a Natural Humility, Bignity, Modesty, Bounty, Mercy, Patience. But these also and such like, do not deserve an Eternal Reward, or the Kingdom of God, but only such Vertues as are free Gifts or Graces.

For there are certain gratuit Vertues, which Fools judge to be Vices. So Justice is judged to be Severity : Maturity, amongst them, is reputed Soureness of Disposition : Providence is called Covetousness : Constancy is called Obstinacy : and so of all the rest above-mentioned. In like manner, that which is done out of Humility, is

said to be done out of Vain-glo-
ry: What is done out of Sancti-
ty, is said to be done out of Hy-
pocrisie and Vanity: What is
done out of a Zeal of Justice, is
said to be done out of a desire of
Revenge: What is done out of
Charity, they say is done out of
Malice and Hatred: What is done
out of Spiritual Love, they say is
done out of Carnal Love: What
is done with a pure Intention,
they say is done for Temporal
Ends: and so of other Vertues.

Seeing then it is hard to discern
betwixt Vice and Vertue; and
seeing there are certain degrees
in all Vertues, which are first in-
fused into the Soul by the mere
Bounty of God; and being infused,
are more deeply radicated and in-
creased, and in time perfected; we
shall nicely and thoroughly exa-
mine, which are the true and per-
fect

fect Vertues of the Soul, by which alone we are made acceptable unto God. And we shall first speak of Love or Charity, which is the Mother and Ornament of all Vertues.

C H A P. I.

Of True Love of God, and our Neighbour.

OUR Love of God is true and perfect, when the Soul with all its Forces, fervorously poures it self out upon God, seeking in him no Advantage, Temporal or Eternal; but is affected towards him only for his innate Goodness, Sanctity, Perfection and Beatitude; For the delicate Soul, does, as it were, abhor to love God by way of Profit or Reward. Even as God

6 *Of the Love of God,*

with all his Force poures out himself upon the Soul of man, never expecting any Profit from it, but desiring to communicate to it his own natural Beatitude : But if I love God because he is good to me, and upon this account especially, that he may communicate his Happiness to me, I am convinced to have a Natural and an imperfect Love.

The inductive or motive to true Love is, a true acknowledgment of God to be what he is ; for in him is the matter of all Love : to wit, Excellency, Sanctity, Power, Wisdom, Bounty, Beauty, Providence, &c. Moreover, Gods eternal, immense, uninterrupted, and most faithful Love to us, is inductive of true Charity.

Our Lord, in *St. John, ch. 14* gives us an Argument or sign of true Charity, saying, *He who has*
my

my Commandments, and keeps them, he it is who loves me. Which St. Augustin testifies, saying, So much we love God, as we observe his Precepts. The same is to be understood of voluntary Vows, which have an equal Obligation with Precepts. St. Gregory also bears witness to our Lord, Return, sayes he, my dear Brethren, inwardly to your selves: Ask your selves, if indeed you love God. Yet let no body believe himself, whatsoever his mind shall answer him, without the attestation of his Works. Let the Tongue, Mind, and Life be asked concerning the Love of your Creator. The Love of God is never idle. For if it be, it works great things: but if it refuse to work, it is not Love. But this Execution of Works, and Observation of God's Commandments, must be purified by the Intention, and must be done neither for fear of Punishment, nor

8 *Of the Love of God,*

for love of Reward; as *St. Aug-
stin* testifies. He loves God, not
who therefore keeps the Command-
ments, because he is compelled
thereunto, either by the greatness
of Punishment, or by the greedy de-
sire of Reward; but because that
which is commanded is honest, and
the very best.

There are also two other signs
of a sincere Love to God; to wit,
when a man congratulates with God
in all things which please him, by
whomsoever, at whatsoever time,
and in whatsoever place they are
done. For a natural Love deserves
no praise from God, because it al-
wayes reflects it self upon it self,
and seeks its own commodity: but
the gratuitous, or free Love, only
is praise-worthy, which always is
carried out of it self into another.
A second sign is, when a man con-
doles with God in all things which
dis-

displease him, by whomsoever, at whatsoever time, and in whatsoever place they are done.

Of true Love of our Neighbour.

True Love to ones Neighbour, is to love ones Neighbour as himself, Friend and Enemy, as *St. Augustin* says. To love ones Neighbour as himself, is to love him in God, to God, and for God. Thus every one ought to love his Neighbour as himself : As he desires all good to himself, and flies all Evil, so let him do to his Neighbour. Or thus, As every one loves his own proper Good, in Body and Soul, in Goods, and good Name ; and as every one in these four, flies, and hate his own proper Evil and Damage ; so every one ought in these to love all the good, and hate all the damage both of Friend and Enemy.

10 *Of true love of our Neighbour.*

Though no body is bound by way of Precept to be moved so much, or so ardently, to his Neighbour as to himself.

True Charity cannot be known by our Love of our Friends; *For even the Publicans love those who love them*, Matt. 5. But true Charity is understood by our love of our Enemies. To love him that loves us, is but Nature; but to love one who does not love us, is the work of Grace. But true Charity to our Neighbour is yet more excellently understood in the Gloss upon St. *Matthew*, which says, To love one that loves us is Nature, but by Favours and Courtesies to draw one to love, who loves us not, is Perfection. And although no body be bound by Precept to love so much and so fervently his Enemy as his Friend; yet happy were he, and highly Perfect, who could love as
much,

Of true Love of our Neighbour, II

much, yea more, and do works of Charity for his Enemy as for his Friend ; for him that corrects and reproves him, as for him that flatters him; for him that dispraises him, as for him that praises him; because, as *St. Chrysostom* says, *Nothing makes us so like unto God, as to be courteous to those who malign and hurt us.* And it is certain, we might get greater Grace out of Persecution than out of Favour, if we knew how to use it aright; as the Enemies of the Martyrs profited them more to Eternal Glory than did their Friends.

Nature ought to move us to the love of our Neighbour, because *every living Creature loves his like :* and so should every man his Neighbour, *Eccles. 13. 19.* And because the Image of God is in him, and it is commanded us so to do in the Holy Scripture.

The

12 *Of true Love to our Neighbour.*

The signs of true Charity to our Neighbour, are, Truly to condole, as well with Enemies as with Friends, in all their Adversities: Truly, and from the heart to rejoyce with them in every thing that happens prosperous unto them.

The signs of true Hatred to our Neighbour are, when we think of him with Regret, when we see him with sadness of heart, when we speak with him, or of him, or hear others speak of him with bitterness of mind; when we hinder, as much as we can, all his Good, and that which is profitable unto him; when we diminish and pervert the good which is in him. Our Lord Jesus did not so to his Traytor *Judas*, who, in the very time of his Treason, fed him with his own Body and Blood, together with his other beloved Apostles: and in the very place where he betrayed him, refusing not
to.

Of true Love to our Neighbour. 13

to be kiss'd by him, most courteously saluted him; grieving more for his Evil, than for his own incommody, as sayes *St. Hierom.* But it is wonderful that any one can flatter himself as if he loved his Brother, when he has these signs of Hatred in his Heart. But to many it seems sufficient, if they wish Eternal Happiness to their Neighbours, which they can neither give them, nor take away from them, and which they ought to wish even to *Jews* and *Pagans*. Nor will they remember, that seeing our Lord has laid down his Life for his Enemies, we are obliged also, not only to love our Christian Brethren, but also to part with our Goods and Lives for them in the time of their necessity. But Superiours are chiefly obliged hereunto.

By two things Charity is cherish'd. Our Charity to God, by keep-
ing

14 *Of true Love to our Neighbour.*
ing his Commandments, according to that, *John 15. If ye keep my Commandments, ye shall remain in my Love, as I also have kept my Fathers Commandments, and remain in his Love.* Our Charity to our Neighbour, by Compassion, according to that of *Ecclesiasticus, c. 7. Fail not to comfort those that weep, and walk with those that mourn: refuse not to visit the sick: for by these things thou shalt be strengthened in Charity.*

C H A P. II.

Of Humility.

OUR Humility is true and perfect, when we do not desire glory should be given us, and contemn it when it is given us. The humble man always fears lest any glory should be given him, and if any be given

given him, he trembles, and is heavily sorry for it ; knowing, that Honour and Glory are due only to God. The truly humble never glories of any Grace or Glory, unless he intend hereby to raise his Hearers to a Confidence in God: But if any Grace, or any thing that's glorious, be reported of him, he hears it with grief of Heart, and dejection of himself; knowing, that what is ascribed to him, is God's alone, *To whom alone, all Glory is to be given.* 1 Tim. 1. The truly humble compares himself neither to his Superior, nor to his Inferior, nor to his Equal ; nay indeed, he deems no Body inferiour to himself: he contemns no Body; he heartily despises none but himself; and earnestly desires to be despised by all ; and greatly rejoyces when he is despised. Such an one never fears Reproaches, because he loves
no

no Glory. *There is one who wickedly humbles himself, and his inward parts are full of Deceit.* Eccles. 19. But the truly humble, says S. Bernard, desires to be reputed vile, not humble. He who loves Humility, ought to plant the Root of Humility in his Heart, that is, to acknowledge his own Frailty. He ought to acknowledge not only how vile he is, but also, how vile he may be: Yea also, how vile he would be this very day, unless God Almighty did violently restrain him from sinning, and substract Temptations from him: There every one may know himself, and how that of his own Frailty he is disposed to fall into the Abyss and Gulf of all Vices: according to that, *Thy Humiliation is in the middle of thy self.* Mich. 6.

A frequent Exercise in humble Offices begets true Humility; the
holy

holy Scripture testifying, that he shall never attain the Vertue of Humility who shuns humble Works.

True Humility is cherished by this, that a man truly and indeed acknowledge, that he cannot overcome any Temptation, carnal, or spiritual, of himself, and that he is not able to do the least Good and acceptable Work to God, without the special Assistance of Jesus Christ.

It is a sign of true Humility, when a man so far depresses himself, that he judges himself unworthy of all Grace; nor dare he desire any, Grace: and if any Grace, without his Desire, flow in upon him from God, he receives it with Fear; nay he judges it more laudable to want the Grace of God, than to have it, which he has so often divers ways demerited and defiled, and which he never enjoyed according to God's Appointment. Also, it is a
Sign

Sign of true Humility, always to seek the lowest Place, the meanest Companions, the humblest Office, and the poorest Cloaths.

The Pride of the mind may be discerned two ways; By an outward Argument, according to that, *The Cloathing of a Man, and his Laughter, and his Gate, shew what he is. Eccl. 19.* as a good or bad Tree is known by good or bad Fruit; because all Works proceed from the Heart or Thought, as says *S. Augustin*: as a sweet or stinking Breath exhales out of a sound or corrupted Stomach, as out of good or bad Spices laid up in it: and as a wanton Eye is the Messenger of an unchaste Heart, according to *St. Augustin*, so outward Signs betray mens Intentions. Pride is discerned by an inward Argument; when one in his Heart takes pleasure in himself, and prefers himself,
and

and desires to be preferred before others : and when in his Deeds he desires and affects to please men. Such an one is very unlike our humble Master Jesus Christ, who neither pleased himself, as *St. Paul* testifies, but expected the Reproach of Men, and Misery : nor came to rule, but to be subject, as himself testifies, *Matth. 20. The Son of Man came not to be served, but to serve.* Therefore such a Master dissipates the Bones of Scholars, who seek not to please God but Men; who, as the Psalmist testifies, shall at length be confounded, because God has despised them. *Psal. 53.*

C H A P. III.

Of Obedience to God.

TRue and perfect Obedience to God is, when a Man diligent-

ligerly and often considers, what in every Time and Place would best please God; and what the wise God has especially ordered him to do: and this with all his Might he always endeavours to fulfill.

Of Obedience to Superiors.

But, true Obedience to the Vicars of Jesus Christ, to wit, Superiors, is, when the Subject faithfully and willingly performs what is most contrary to his Inclination; never manifesting by any Sign, Word, or Deed, that he has an Aversion from that he is commanded. But, there true Obedience cannot be seen, where the Subject contrives the Precept; and himself suggests the Work, which he would gladly do: St. *Augustin* testifying, *He is thy best Servant, O Lord, who does not desire to hear from thee what he would; but rather, would that which he shall hear*

hear from thee. The truly obedient never expects an absolute Command ; but only knowing or believing the Will of his Superiour, he fervorously executes it as if it were a Precept ; after the Example of our Lord Jesus Christ, to whom the Will and good Pleasure of his Father was the highest Command.

The truly obedient never disposes of his own Actions, nor does he judge according to his own Sense ; nor does he declare his own Sense to any one concerning his own Actions, seeing he has neither Will nor Nill ; but simply and securely, he commits to God and his Superiour the entire Disposall of himself.

The truly obedient does not discern betwixt Good and Evil: As *Abraham*, when God Almighty commanded him to kill his Son, did not

not discern whether it was good or evil : nor does he discern betwixt good and better. For, he always judges that to be best which is commanded, even when it is doubtful ; unless the Command should appear manifestly to be sinful : for then, according to S. Gregory, *We must know, that never any ill thing must be done for Obedience, but sometimes a good thing we are a doing ought to be intermitted for Obedience.* The same S. Gregory says moreover, *But, because sometimes the desirable things of this World are commanded, and sometimes the contrary : It is greatly to be remarked, That Obedience sometimes, if it have any thing of it's own, 'tis of no value : and other times, unless it have something of it's own, 'tis little worth ; for, when the agreeable things of this World are commanded, a higher place for example, He, who out of*
Obedi-

Obedience accepts of these things, he evacuates in himself the Virtue of Obedience, if he also aspire after these things by his own proper Desire; For, he does not guide himself by Obedience, who, in accepting the grateful things of this Life, serves the Lust of his own Ambition. Again, when the despicable things of this World, Disgraces and Contumelies, are commanded, unless the Soul of it self desire these things, it lessens to it self the merit of Obedience; because forced and unwilling, it descends to those things which are despised in this Life. And a little after, Obedience therefore in things that are displeasing, it ought to have something of it self: and again, in those things that are pleasing, it ought not by any means to have any thing of it self: To the end, that in things that are displeasing, it may be so much more glorious, by how much it is joyned to the divine Dispo-

Disposition, even with Desire: And in things that are pleasing, it may be so much more true, by how much it is more heartily separated, from the present Glory which it partakes by the Divine Order.

The motive of true Obedience is the exact Obedience of Jesus Christ, who was obedient in all things, not only to God his Father, saying, *Notwithstanding not my Will, but thine be done.* Luke 22. but was subject also both to good Men and bad, yea even to the very Devils.

Moreover, because all things, sensible and insensible, are obedient unto God, and he has subjected them to Man, to the end, that he might understand that himself ought to be subject unto God. The Sun and Moon were obedient unto Joshua, Josh. 10. The Earth to Moses, when it swallowed up Core, Dathan, and Abiram, Numb. 16.

The

The Sea to St. Peter, when he walked upon it, *Matth.* 14. And to Moses, when it drowned Pharaoh and his Army, *Exod.* 14. Serpents to the Magicians in Egypt, *Exod.* 7. Wild Beasts to the *Eremites* and Holy Fathers in Egypt, as we read in their Lives. The Air, Snow, and Hail to Samuel, *1 Sam.* 12. The Rain to Elias, *1 Kings*, 17. 18. And the Fire to him also, which burnt up two Companies of fifty men a piece, *2 Kings* 1. The Birds to the Holy Father S. Francis: The Devils to the Apostles: and Diseases to Holy men, who delivered the sick from them: and many other Creatures to Moses in Egypt, *Exod.* 7. 8, 9, 10. And because all things are obedient to God, in Heaven, under Heaven, in Purgatory, and in Hell; therefore, deservedly, man ought to obey God in all things, fulfilling

C

ling

ling his Will and Commandments.

St. Bernard gives us the signs of true Obedience. *The truly obedient knows no delays, abhors putting off till to morrow, is ignorant of Slowness, prevents the Command, puts in readinesse the Eyes to see, the Ears to hear, the Tongue to speak, the Hands to work, the Feet to go; he gathers up his whole self, that he may fulfill the the Will of him that commands him.* The same St. Bernard says moreover, Every good obedient Man gives up his Will and his Nill (to wit, into the hands of his Superiour) that he may be able to say, My Heart is ready O God, my Heart is ready; ready to do whatsoever thou shalt command me; ready to obey at thy Beck, yea, sooner than thy Beck; ready to attend to thee, to serve my Neighbour, to watch over my self, and to rest in Con-tem-

templation of heavenly things.

A sign of Disobedience is, when a Subject judges the Command of his Superiour to be unjust, and hence murmurs in his Heart; then he excuses himself, as though he were neither able, nor ought to fulfill the Command: afterwards he subtilly devises divers ways of evading the Precept. At last, he persuades some or other, by Counsel or Entreaties, to hinder or retract the Command. Not so *Abraham*, who went away in the Night, that he might forthwith fulfill what was commanded him: leaving his Servants at the Foot of the Mountain, lest they should hinder him from killing his most dear Son; and therefore deserved a large Benediction for himself and his Seed.

CHAP. IV.

Of Patience.

TRue and perfect Patience is, when one endures Injuries patiently, not only when he is guilty, but also when he is innocent; after the Example of Job, saying, *I have not sinned, and my Eye dwells in Bitterness*, Job 17. And although an Injury be more intolérable to the Innocent than to the Culpable, yet an Injury both may and ought to be borne much more contentedly, when no Fault remorses the Conscience, than when one has deserved a Vexation for some precedent Fault: according to St. Peter, who says, *Let none of you suffer as a Murtherer, or a Thief, or a Reviler, or a Coveter of other mens Goods; but, if as a Christian,* let

let him not be ashamed, but let him glorifie God on this Account, 1 Pet. 4. For it is better that ye suffer (if so be the Will of God) for well-doing, than for doing ill. 1 Pet. 3. For what Glory is it, if doing ill and being buffeted ye bear it patiently? But if doing well, you suffer with Patience, this is gracious before God. 1 Pet. 2.

That Patience is praise-worthy, which endures Injuries patiently, not only from the bad, but also from those who seem to be good, and Friends; nor only for bad Deeds, but even also for good. Then the Soul is the beloved of God among the Daughters, as a Lilly among Thorns. Cant. 1. For a Lilly, though it be pricked by Thorns, it retains, notwithstanding, it's Whiteness, and sends forth a more fragrant Smell than if it were not pricked. So a Soul, the

C 3 Spouse

Spouse of God, if it be afflicted by those who seem to be of the number and Society of the Sons of God: yet it is not provoked to Impatience, but endeavours carefully to preserve the Candour of a good Conscience, and the sweet Odour of a good Name.

He is truly patient, that not only endures patiently Troubles that are brought upon him, but also desires Troubles should be brought upon him: after the Example of Jesus Christ, saying, *My Heart has looked for Reproach and Affliction.* Psal. 68.

The truly patient does not murmur amidst his Sufferings; after the Example of *Job*, who amidst his Pressures, did not speak a foolish Word against God. *Job* 1. but with a cheerful Mind he rejoyces in the Grievances he suffers, and from the bottom of his Heart gives Thanks for them. The

The truly Patient never excuses himself for any Injury that is done him, even tho' asked; but commits his Cause to the All-faithful God, who in his own time, will not fail to manifest the Innocency of all who suffer wrongfully; as our Lord Jesus, being interrogated by *Pilate*, when falsely accused, answered not a Word.

The truly Patient complains to none of the Injuries he suffers; because by Complaints and Excuses the Mind is sometimes alleviated, which Alleviation he regards not: but alone with God, he bears his Trouble, until his pious and faithful Lord repeal it by some inward Comfort.

There are three things which deservedly incite to true Patience. The one is, to understand, that for our Sins we have deserved the eternal and bitter Pains of Hell;

for Exchange whereof, we are afflicted with Corporal Inconveniences. The other is, that our Lord Jesus Christ, by many, divers, and great Injuries, suffered by him for a long time, deserved for us, that we might return his Love by being molested a little time. The third is, That the just God, according to the Length, Greatness, and Sharpness of our Sufferings, will weigh the Length, Continuance, Delight and Sweetness of our Joys; The Apostle St. Paul testifying, That *a momentary, light Tribulation for the present, works for us on high, above Measure, an eternal weight of Glory.* 2 Cor. 4.

A sign of true Patience is, not to revenge our selves when it is in our Power, and also to hinder others from revenging of us; after the Example of *David*, who hindered *Shimei* from being kill'd, who
cast

cast Stones and Dirt at him, and call'd him a Man of Blood, 2 Sam. 16. But the truly patient, rather devoutly prays for those who injure him; as did our Lord Jesus effectually for his Crucifiers; and blessed *Stephen* for those who stoned him. Yea, the truly patient even compells Almighty God to have Mercy on those who injure him; as did *Moses*, saying, *Either forgive them this Fault, or if thou doest not, blot me out of thy Book which thou hast written*, Exod. 32. Such Prayers God willingly hears and grants; whence those, *David*, *Christ*, and *Stephen*, were heard for their Enemies.

An Argument of Impatience is, when one, for some Trouble brought upon him, by reason of some inward Disturbance, voluntarily omitts certain good Works, which he might conveniently, and ought to

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have

have done; for then God suffers Injury done him by Man: the same inward Motion can hardly hide it self, but it will break out, either in the Countenance, Gesture, or Words. This is the most dangerous kind of Impatience, whose Revenge breaks it self upon the innocent God.

C H A P. V.

Of Poverty.

TRue and perfect Poverty is, voluntarily and freely to leave all things for God; to possess nothing but bare Necessaries; and to think ones self unworthy of them: yea, sometimes for God, and for the Love of Poverty, willingly to want even Necessaries; for, where there is no need, there true Poverty cannot be discerned. So our Lord Jesus Christ wanted ne-
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cessary Food, when he could not have Bread for himself and his Disciples, rubbing Ears of Corn; who in like manner, wanted necessary Cloaths, when (as says *St. Bernard*) he was stripped stark naked before his Cross; who also being a thirst upon his Cross, could not have a Draught of Water, nor a Stone, or Board whereon when he was a dying, he might lean his crucified Head. Alas, how often is Superfluity there where true Need is believed to be!

The truly Poor desires no transitory things, yea refuses them when they are offered; after the Example of *Elizeus*, who refused the gifts of *Naaman*, 2 *Kings* 5. and after the Example of *Daniel*, who despised the gifts of King *Balthazar*. He truly loves Poverty, who had rather deserve a little Glory in the Kingdom of Heaven through Pover-

Poverty, than a great one through Riches. And this, to be more conformable to Jesus Christ.

Three things ought to move us to the love of true Poverty, according to St. Bernard. *Nothing, says he, is more dear to God, nothing more amiable to the Angels, nothing more profitable to Men, than to end this Life in Poverty and Obedience. That Poverty is pleasing to God, the same St. Bernard testifies; In the left hand of God, says he, are Riches and Glory, in his right hand length of Life. Of all these, there was an eternal Abundance in Heaven; but Poverty was not found there: but on Earth it did abound, and superabound, and Man knew not it's Value; wherefore, the Son of God being enamoured with it, came down, that he might make Choice of it for himself; and that he might also, by his Esteem of it, make it precious to us.* Ano-

Another motive to true Poverty is, the glory of sitting beside our Lord Jesus; proceeding hence, that the ignoble Poor shall sit by him in Judgment, and judge the Noble and Rich. And how laudable is it before God, purely to leave all things for him, and of ones own Choice to be poor for the Love of God, to confide in God above all things, because he is so powerful, once or twice a day to afford all things necessary for the Body, which are the least things before God: for he gives them more abundantly to his Enemies than to his Friends, as he is powerful to minister to the Spirit Day and Night, and every Moment, an abundance of spiritual gifts, which are the greatest things before God: nor does he communicate them to his Enemies, but only to the good, who are his Friends.

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An Argument of true Poverty is, to have no Solicitude for transitory things; but simply and securely to commit himself to God who plentifully administers all Necessaries, even to Birds and Worms; and especially to the young ones of Crows, which cry for Hunger in their Nest, whom the old black Crow leaves to starve, because of their Whiteness, as if they were not her own Brood; who are fed either by the Bounty of God, or by the Dew of the Air, until growing black, their Damn succour them: or else they swallow down Gnats and Flies, which stick to the Foam of their Bills, they crying incessantly for Hunger.

An Argument of false Poverty or Covetousness is, willingly to beg Gifts without necessity; or willingly and frequently to receive them. Such an one sells his Liberty accord-

according to that of the Philosopher, *Publius Mimus*, to receive Gifts is to sell ones Liberty yea, the Scripture says, *Thou shalt not receive Gifts, because they blind the Eyes of the Wise, and change the Words of the just. Dent. 16.* For how is he a Lover of Poverty who will endure no Want, and receives unnecessary Gifts willingly and frequently? Yea, who asks them, and by certain subtle Devices extorts them, and without Necessity keeps them?

CHAP. VI.

Of Chastity.

TRue and perfect Chastity is, when not only the Body is kept from carnal Pollution; but even the Soul is preserved clean from carnal Concupiscence; after the
Exam-

Example of Sarah, saying, *Thou knowest, O Lord, that I have never lusted after man, and have kept my Soul clean from all Concupiscence: yea, and from those things which give occasions of Concupiscence. And this is that which follows in the same place, I have never kept Company with those that sport, neither have I familiarly conversed with those of light behaviour. Tob. 3.*

He truly loves Chastity, who (if it were possible) would chase rather less Grace in this life, and less Glory in the other, by Virginal Chastity to be more conformed to Jesus Christ, than by paying the Conjugal debt to merit greater Grace and Glory.

The motives which ought to incite us to the love of Chastity are; the Example of our Lord Jesus Christ, and of his Blessed Mother, and the holy Virgins, who have despised
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Kingdoms, and voluntarily lost their Lives to preserve their Chastity, as *S. Agnes, S. Katherin, S. Agatha* and innumerable others: and especially the Chastity of *Pagan Women* and *Virgins* of whom *S. Hierom* writes, That they chose Death that they might conserve their Chastity, The Cleanness also and Freedom which follow Chastity ought to move and invite us to it: as also, the glory which our Lord Jesus has promised to Chastity, *He who shall overcome* (says he, *Apoc. 3.*) (to wit, the concupiscence of the Flesh) *I will give him to sit with me in my throne, as I also have overcome, and have sat with my Father in his Throne; for incorruption makes one very near unto God. Sap. 6.*

These things are inductive of Chastity, and conserve it; a spare Diet, plain Attire, corporal Incommodity, to avoid opportune time
and

and place for Impurity ; which if *Dina* the Daughter of *Jacob* had done, she had not been taken, when she went to a feast to see the women of the Country. *Gen.* 34. Moreover to shun the Company of suspected persons. Now every man ought to be suspected by every woman ; for hence *Thamar*, the daughter of *David*, was corrupted by her own Brother because she did not suspect him when she served him alone in his counterfeit Sicknes. *2 Sam.* 13. In like manner, every Woman, though never so vertuous, ought to be suspicious to every Man ; according to the Counsel of *St. Hierom*, saying, *If thou wilt preserve thy Chastity, if thou happen to see a Woman, although of good Conversation, love her with thy Mind but not with thy corporal Presence.*

But the chief Preservative of Chastity, is to be delighted in the Lord ;
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for then all other things become vile. *Spiritual Delights* being once tasted, all carnal become insipid. St. Bernard. Whence St. Gregory, He who is overcome by the love of Earthly Things, is by no means delighted in God; for, the Soul can never be without all Delight: For, it is either delighted with the lowest things, or with the highest; and with how greater Industry it aspires to the highest, with so much greater loathing it neglects the lowest. And with how much more Heat it is inflamed towards the lowest, with so greater damnable Tepidity it grows cold towards the highest; for both of them cannot equally and together be loved.

An Argument of true Chastity is, a restraining of the five Senses from the Allurements of the Flesh, and a Subtraction of the Heart from vain Thoughts and Delights; for, from the Delectation of the Sight in seeing,

seeing. of the Taste in tasting, of the Smell in smelling, of the Feeling in touching, of the Feet in walking, of the Mouth in laughing and talking, are wont to arise carnal desires, which effeminate the Soul, and make it pliable and inclined to Impurity.

An Argument or Inductive of Unchastity is, Intemperance in Meat and Drink : for hence *Noah* was immodestly uncovered. *Gen. 9.* And *Lot* committed Incest with his own Daughters. *Gen. 19.* And therefore the Apostle, *Eph. 5.* commands, saying, *Be not drunk with Wine, in which is Luxury :* to-wit, occasionally.

Moreover, *An unchaste Eye is the Messenger of an unchaste Heart*, as *St. Augustin* testifies. In like manner, unchaste Words, an unchaste Gate, and holding Chat with Women, as *Ecclesiasticus* testifies, *ch. 9.* *For the Beauty of a Woman many have*

have perished ; and hereby Concupiscence is inflamed like a Fire. In like manner, talking with Men inflames Women, and a curious eying of the Gate and Beauty of another, provokes to Impurity ; which Ecclesiasticus dissuades, saying, Do not look upon a Virgin, least thou happen to be scandalized in her Comelineß, Eccl. 9.

The same Care a Womau ought to have towards Men ; let her not fix her Thoughts or Eyes upon a Man, nor a Man in like manner upon a Woman. This wholsom Counsel Job followed, chap. 31. *I have made a Covenant with my Eyes, not so much as to think upon a Virgin ; which is more than simply to decline their Conversation.*

C H A P. VII.

Of Abstinence.

TRue and perfect Abstinence is, the use of only Necessaries, in Food and Rayment, and an universal subtraction of Delicacies and Superfluities, and of such things as are prepared with great Care, and bought with great Cost: after the Example of S. *John* Baptist, who eat Locusts and the Leaves of milky Trees, which had the Savour of Honey, and drank Water, and his Rayment was made of Camels hair, *Matth. 3.* Whence the Apostle, *Having Food and Rayment, let us be therewith content. 1 Tim. 6.* Because the Servant of God ought not to have Cloaths for Ornament or Delight, but to cover his Nakedness. As says the ordinary Gloss upon St. *Matthew,*
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concerning the Cloathing of Saint
John.

He observes and loves true Abstinence, who does not only willingly abstain from those things which are delightfull, which he has not, and which are unlawful to him; but also freely and purely, for the love of God, forbears such delightful Things as he has, and may have, and might use lawfully and meritoriously; whether they be dear or vile. For if any one should take more Delight in Roots than in Partridges, in Water than in Wine, Abstinence from Water and Roots, would be more acceptable to God, than Abstinence from Wine and Partridges. For *S. Augustin* says, no Delicacies whatsoever do hurt us, if they be taken without desire. And course meats eaten with gust or greedily, hinder the Virtue of perfect Abstinence: for, *David*
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poured out the Water upon the Ground, which he had inordinately desired; which he dared not drink because he had vehemently desired it, 2 *Sam.* 23. *Elias* did eat Flesh, not which he desired, but which God sent him by a Crow. 1 *Kings* 17. *Esau* is a Witness of this, who sold a Blessing never to be recovered, not for a Fowl, but for a Mess of Broth. Nor must we only abstain from those things which please the Body, but also from those which delight the Soul; to wit, from Vanities, from idle Discourse, from temporal Joy, and from carnal Friendship. This Abstinence is better and also more laudable than the first.

There are two Motives to true Abstinence. The one, that we never receive the Gifts of God with due Gratitude; and never enjoy them for their right end, and accord-

according to the divine Order; and hereby incurr God's severe Anger. The other is, that we must give a strict Account of all the Gifts received by us, to wit, for what end we have received them; either for our own Pleasure, or for just Necessity; or for common Good. But he who wholly abstains from them has no account at all to give of them.

A double Profit follows Abstinence; to wit, a Knowledge of the divine Secrets, and the hearing of our Prayers; which are both manifest in *Daniel*, who, because he refused the King's Meat and Drink, and would live upon Water and Pulse, surpassed all the Magicians and Sooth-sayers in the knowledge of Visions and Dreams. Secondly, because for his Prayers the seven Years which *Nebuchodonozor* should have lived as a Beast, were

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changed into seven Months; when also he had obtained of God to encline the Kings to give the People leave to return to *Hierusalem*: he also obtained for the People, when they delayed, a Will to return. In many Desires, and in the understanding of Mysteries, he was heard for his Abstinence; which himself testifies, saying, *Dan. 10. In those days, I Daniel lamented and mourned, for three Weeks I eat no pleasant Bread, and Flesh and Wine entred not into my Mouth; neither was I anointed with Oyntment.* And therefore an Angel said unto him, *From the first day on which thou didst resolve to afflict thy self in the Sight of thy God, thy Words were heard.* A third may be added, that Abstinence procures the Mercy of God; as appears in the *Ninevites*, who at *Jonas's* preaching, through Abstinence obtained the Mercy of God. *Jon. 3.* We

We may admire, but not imitate, the Abstinence of the ancient Priests, of whom St. *Hierom* writes, that they always abstained from Flesh and Wine, for a weakness of Brain and Giddiness, which they suffered from their spare Diet; and especially to prevent lustful Concupiscence, which is wont to arise from those Meats, and from that Drink. They seldom eat Bread lest they should burthen their Stomach, and when they did eat any, they eat pounded Hyfop with it, that by the Heat of this Herb they might concoct that grosser Food; they used no Oyl, but with Herbs, and this very sparingly, to take away the Offensiveness and Sharpness of their Taste. What shall I speak of Fowls? when they abstain from Eggs and Milk as Flesh; one of which, they call liquid Flesh, the other Blood, only with the Colour changed.

An Argument of true Abstinence is, when one does not only in time of Health reject costly and delicate Viands; but also when in Sicknes and other Necessity he makes use of them with Grief of Mind: also, when one does not only abstain from delicate, costly, and superfluous Meats, but also, sometimes subtracts from himself even Necessaries, that he may impart them to the Needy: according to that of St. Hierom, *What thou wouldest eat if thou didst not fast, give to the Poor, that the Fast of thy Body may be the Feast of thy Soul, but not the gain of thy Purse, &c.*

An Argument of false Abstinence is, to forbear costly and delicate Meats, only when thou hast them not, or for vain-glory to be praised; or for Parsimony to prevent Poverty; or for Covetousness, to grow rich; or for Health-sake; or to

to avoid Infamy and Detraction; or to procure some Dignity or transitory Emolument; and not to obtain Grace in this Life, and glory in the other.

CH A P. VIII.

Of Prudence.

TRue and perfect Prudence is, always to labour after the knowledge of the divine Nature, and the depth of humane Misery; which Prudence, *St. Augustin* aspired after, saying, O God, who art always the same, may I know myself, may I know thee!

He has true Prudence who labours sollicitously to acknowledge what is the best, and embraces it with all his Might; and what is the worst, and detests it with all his Heart. He is truly prudent, who

frequently ponders what shall be the Lot of the good, and what of the bad ; what Joy it shall be to the good to be eternally united to the supreme Good, and what a grief it shall be to the bad to be eternally separated from the same chiefest Good. He has true Prudence who eyes, with his utmost Endeavour, every thing, which hinders, for a time, from the Familiarity of God, to wit, Venial Sin, and which separates for ever from the Fruition of God, to wit, Mortal Sin. In like manner, he uses true Prudence who loves all things, which make to draw near to God, to wit, good Works; and which eternally unite to God, to wit, Vertues, and the Gifts of the Holy Ghost.

A Motive to true Prudence is, the Example of the Philosophers, who laboured so much for Knowledge, as St. *Hierome* writes, that they

they shunned Cities and much Company, pleasant Gardens (where the ground is watered with delightfull Streams, the Birds sweetly sing, the Trees are peruated with Leaves, or are other Allurements of the Eyes) least by a luxuriant Abundance, the Fortitude of the Mind should be effeminated, and its Prudence debauched. For, it is unprofitable, often to see those things, by which some time or other thou mayst be taken, and so commit thy self to the Temptation of such things, as thou canst not want, but with difficulty: In like manner, the *Pythagoreans* were wont to dwell in desert places. And we read of some, who have put out their Eyes, lest by their Sight they should be drawn from the Contemplation of Philosophy. But if any one think he may enjoy all Abundance in Meats and Drinks, and yet be able to attend

to the study of Wisdom ; that is, be in the midst of all delights, and not be entangled and held by them, he deceives himself: for our Mind, runs upon that which we see, hear, smell, taste, and touch: and our appetite is drawn after that with whose pleasure it is taken. How much more we, who ought to study Divine Wisdom? We ought also to be moved hereunto, by the Damnation of many for their Imprudence; according to that of Esaias, *Chap. 5. Therefore thy people was led away Captive, because they had not knowledge. And of Baruch, chap. 3. Because they had not Wisdom, they perished through their folly.*

The Office of Prudence is, to order the Thoughts of the heart, that they wander not out of God; the Affections of the mind that they be not taken up with creatures; our Wills, that they be not averted from
God ;

God; our Intentions, that they be not mixed, but pure; our Judgments and Suspitions, that they be converted to God. In like manner it ought to order all our Words, Deeds and Motions; that they be done for a due End, for the common Good, and Amendment of all. For as *Solomon* testifies; *The wisdom of a man appeareth in his Countenance*; that is, in his exterior Conversation. *Eccles. 8.* He who is so ordered has an Argument of true Wisdom. Concerning this *S. Bernard* saies: Every day discuss and examine thy Life; Advert diligently, how much thou hast profited, how much thou hast gon backward: what thou art in thy Manners, what in thy Affections, how like and unlike unto God: study diligently to know thy self: For thou art much better if thou knowest thy self, than if being ignorant of thy self, thou knowest the Course

of the Stars, and the Vertues of Herbs.

An argument of false prudence is to endeavor to know the course of the Stars, the Vertues of Herbs, the value of Jewels, only for gain. For such knowledg does not edifie, but puffup with Vanity, *1 Cor. 8.* To be crafty also in secular affairs indicates false Prudence: yea it is Foolishness, as the *Apostle* testifieth, who says, *1 Cor. 3. The Wisdom of this World is folly in the sight of God.* And such alas, there are but too many: and therefore, our Lord *Jesus* complains saying, *Luke. 16. The Children of this World, are wiser than the Children of Light in their Generation.* There are also others who are subtil to continue Wickednesses and new Inventions: but they are blind to consider the Will of God: of such the Prophet *Jeremy* says; *They are wise to do evil; but they are ignorant*
how

how to do well ; Such, as the Apostle sayes, saying (and believing) themselves to be Wise, they are become Fools.

CHAP. VIII.

Of Fortitude.

TRue and perfect Fortitude is to have Command over ones own Soul, when the Mind is tempted by Pride, Envy, Anger, Luxury, Covetousness, vain Glory, Complacence and carnall Delights ; and rightly understanding Reason, does by no means consent, but instantly suppresses such Motions: Whence that Pro. 16. *Better is he who commands his own Soul, than he who conquers Cities.* This Fortitude, the strongest of men, *Sampson*, had not, although he tore a Lion in Pieces, and killed a thousand men with the Jaw-bone.

Jaw-bone of an Ass: Because, for the lust of a woman, he was deprived of all his strength, *Judges* 14. 15, 16.

He has true Fortitude, who restraines his Body and senses from all unlawful Things. This Fortitude *David* had not, who killed a Lion and a Bear, and slew *Goliath*, but restrain'd not his Eyes from beholding unlawful Objects, *1 Sam.* 17. *2 Sam.* 11. O what Strength and Courage have some, to fast, to watch, to chastize their Bodies with hair shirts and disciplines; & yet are not able to restrain their Feet from ways of wickedness, their hands from unlawfull Works and Touches, their Ears from noxious hearing; nor especially their Tongue from hurtful Words; *S. James* saying, *All Beasts, and Birds, and Serpents, and other living Creatures are tamed, and have been tamed by men; but no man can tame the Tongue: it is a restless Evil, full of deadly poyson,*
James.

James. 3. And yet he also tells us, that without this restraining of the tongue, there is no true Religion: *if any one think himself to be Religious, and bridles not his tongue deceiving his own heart, this mans Religion is vain, James. 1.*

The Inductive of true Fortitude, is, a taste of Spiritual sweetness. For this strengthens the mind to do good things, to endure Adversities, and to overcome Vices, and all things that are hurtful. This was prefigured in *Jonathan*, who having tasted a little Hony, was enlightened and animated to pursue his Enemies, *1 Sam. 14.* So *Moses*, having tasted a Spiritual Sweetness from the Light and Conversation of God, was so strengthened, that for forty days he needed no Corporeal Sustainance, *Exod. 24.*

The Office of Fortitude is, to confirm the Understanding in the Know-

Knowledge of God, and the Will in the love of him and our Neighbour ; to strengthen the Mind in Adversity, that it be not terrified, and in Prosperity, that it be not effeminated. Also, to animate the Mind, that it may be continually exercised in good : to strengthen it, that it may never be overcome by Afflictions. The first Fortitude St. Paul and St. Stephen had, 2 Cor. 11. and Act. 7. The second, Mattathias and Eleazarus, 2 Mac. 6. Job and Daniel, Job 1. Dan. 1. The third Tobias, Tob. 1. 2. Whosoever experiments this in himself, let him be secure that he has true Fortitude.

An Argument of false, yea, of the worst Fortitude, is, to dare to do many and great things against God. Of this St. Anselm : *Power to sin is not liberty, nor any part of liberty.* To have power to sin, is rather not to have power, than to have power :

er: For whosoever has power to that which is not expedient for him, by how much he has power to this, by so much Infirmitie and Perversity has power over him. Whence *Esaïas*, ch. 5. *Wo to them that are potent to drink wine, and strong to drunkenness.* This Fortitude had the Kings and Princes of old, the Persecuters of the Church; and at this time have, and hereafter shall have, Antichrist and his Associates.

C H A P. X.

Of Justice.

TRUE and perfect Justice to God, is, a rendring of due praise to the Divine Nature in all things; a rendring of due thanks for all goods and gifts bestowed, and for all Evils suffered for us; a rendring of due Satisfaction for all
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Commissions and Omissions, and of due hearty Grief for all Graces neglected.

He has true Justice to God, who is faithful to him, always, and every where, in keeping all Precepts and Vows; who uses so great Diligence in every of his Works, and at all times, as if his Salvation wholly depended on each of them; and who does all his good Works purely for God, nor for any Favour or Profit of this Life or of the other; and who receives every Gift with due Gratitude, and enjoys it always and every where, according to the Order that God has appointed.

True Justice to our Neighbour lyes in two things. *Tob. 4.* Never to do to our Neighbour what we would not justly have to be done to our selves; that is, never to hurt or offend him, by Word, or Deed, or Sign, or Counsel, in his Goods,

in his Body, or in his Honour; never to suspect ill of him; never to detract from him; never to misinterpret or diminish his Good; never to hinder his Good; for these things no Body, according to Justice, would have to be done to himself. Also, to do good to his Neighbour, as he justly would have to be done to himself; that is, to honour his Neighbour, to think well of him, to interpret well all his Actions, even his bad ones; always to rejoyce with him in his Good, and to condole with him for his Misfortunes; always to excuse his Innocency and to defend him being absent: for, every one, according to Justice, would have these things done to himself. And it is said according to Justice, because a Judge would not be hanged by a Thief, and yet he ought to hang a Thief; because not to Will that, is according to Justice.

And

And a Robber would willingly be robbed so he might be permitted to rob, which notwithstanding, he ought not to do, because to will that, is not according to Justice. Also, he observes Justice to the Dead, who does not delay to perform their Will according to their Appointment; and who, according to his Obligation, alleviates and shortens their Pains, by Fasting, Prayers, and Alms. The Pains of those which are in Purgatory, are shortned by Fasting, Prayers and Alms; as testifies St. *Bernard*. He also observes Justice to the Angels, who acquiescing in their good Admonitions, does not retard their Glory which is due to them upon this Account; which they deserve for their good Offices done to us.

A Motive to true Justice is, that which *David* says, Psal. 10. *God is just, and loves Justice.* Also Hope
and

and Joy is promised the Just in this present Life, Psal. 63. *The just Man shall rejoyce in the Lord, and shall hope in him.* Also, Exaltation and Praise is commanded the Just; according to that, Psal. 32. *Exult, O ye Just, in the Lord, Praise becomes the Upright.* Also, Security in the day of Judgment is fore-told the Just, Wisd. 5. *The Just shall stand in great Constancy.* In fine, eternal Life is promised the Just, according to that, Wisd. 5. *The Just shall live for ever.* And whatsoever Good is promised in the Scripture, it is chiefly acquired by Justice.

The Office of true Justice is, to rectifie our Thoughts and Affections, that they be always set upon God; our Will, that it be conformed to the Divine Will; our Intentions, that they always eye God, and that we refer all things to his Praise. In like manner, to di-

direct all our Words and Deeds, that they be always done for some special and right end. And these things are an Argument of true Justice.

But, an Argument of Injustice is, to usurp those things to ones self, which properly belong to God; to wit, Love, Praise, Honour, Revenge; or which are our Neighbours, and are due to our Neighbour. *O my God, direct my Steps, that no Injustice may rule over me,* Psal. 118.

CH A P. XI.

Of Temperance.

TRue and perfect Temperance is, a just Moderation of our interiour Motions and exterior Works.

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He has true Temperance, who does not only restrain his Heart from bad and unprofitable thoughts, but also, observes a measure in good Thoughts, that they do not longer or oftner take up his Mind, than a just time requires; because, Thoughts of our necessary Affairs, although they be profitable, yet they are not to be entertained in Time of the Divine Office; according to the Saying of St. Bernard, *The Holy Ghost, at that Hour, whatsoever thou offerest, besides what thou oughtest, neglecting what thou oughtest, receives it not, whose Will we may always do, according to his Will, he inspiring of us.*

In like manner, the truly Temperate, moderates his Affections and Passions, when he ought to hope or feare any thing or nothing, and how much and how long; Concerning what he ought, somewhat or nothing to rejoyce or grieve, and

and how much and how long: concerning what he ought to have, or not to have: Love or Hatred, or Shame, and how much, and how long.

In like manner, it moderates the understanding, that it do not employ it self a longer time than is fitting about the understanding of any thing: it moderates likewise the will, what and how great it ought to be; and the intention, what and to what End, and how intent it ought to be. It poises also our free Will, how much it ought to make choice of Good, and how much reject Evil.

Moreover, true Temperance moderates the tongue, to wit, when we are to speak, when to be silent, and how long; that is in convenient time: to whom we are to speak, to wit, to persons of good repute: when to speak, and where; to wit,

in time and place convenient: how to speak, and how much ; to wit, maturely, with Weight, Number and Measure: why we are to speak; to wit, for Necessity or Profit: of what affairs; to wit, of Soul and Body. It moderates also the Works and Manners and the Motion of all the parts of the Body ; that, according to the Apostle, *All things be done by us decently, and according to Order.* 1 Cor. 14.

We ought to be moved to Temperance, by the most wise order of God, who has disposed all things in Measure, Number, and Weight, *Wisdom* 11. According to this order, all our Actions, Manners, and Life, ought to be measured, numbered, and weighed ; that is, in the Vertue of the Father, to whom Measure ; in the Vertue of the Son to whom Number ; in the Vertue of the Holy Ghost, to whom Weight
is

is ascribed. To the same also, the Example of the Apostle ought to move us, saying, *1 Cor. 10. Give no offence, neither to Jews nor Gentiles, nor to the Church of God, as I also in all things please all Men, not seeking what is profitable to my self, but what is profitable to many, that they may be saved.* He was truly temperate who offended none, and studied to please all.

He has an Argument of true Temperance, who moderates himself in his Food, Rayment, Sleep, and in every carnal Commodity and temporal Joy, admitting in all these no Superfluity nor inordinate Delight, but pure Necessity.

The truly Temperate endeavours to keep a Mean in all things, except in the Love and Praise of God, and giving of Thanks. For great is the Lord, and too too praise-worthy: and therefore he is to be praised

fed without Mean, Measure, or End.

A sign of Intemperance is, when one having perverse Manners, disturbs and disquiets all that dwell with him. He conforms himself to no Body in any thing, but that which pleases himself, that he approves, and strives to have it done. He is unsufferable to all others, and intolerable to himself: whence *St. Augustin, Thou hast commanded, O Lord, and so it was done, that every inordinate Mind should be a Punishment to it self: but how much more to others? Such an one was Ismael, of whom it is written, Gen. 16. His hand was against every one, and every ones hand against him.*

CHAP. XII.

Of Compassion.

TRue and perfect Compassion towards God, is without Intermission to be wounded at Heart with Grief, for all the Injuries that have been done to him, or are yet to be done to him, in himself, and in his Friends, *Whom he who touches, touches as it were the Apple of his Eye, Zach. 2.* For all the Elements had Compassion on Christ our Lord, dying upon the Cross.

A true Compassion to our Neighbour is, heartily to condole with him for his Afflictions, as well spiritual as corporal; after the Example of the Apostle, saying, *2 Cor. 11. Who is weak, and I am not weak?* Where the Gloss. says, Who is weak
in

in Faith or other Virtue, and I am not weak ? That is, I do not con-
dole with him as with my self?
Who is scandalized for any Trou-
ble, and I do not burn with the
Fire of Compassion ?

True Compassion towards our
Neighbours in Purgatory is, to be
greatly afflicted for the Grievous-
ness of the Pains which they en-
dure : and chiefly, because they
are separated in the mean time from
the Vision and Fruition of God ;
and God in the mean time is not
fully praised by them. And in that
Affliction and Compassion, inces-
santly and earnestly to beseech God,
that he would vouchsafe to take
them out of so sharp and severe
Sufferings.

The superabundant Compassion
of Christ our Lord to us, ought to
induce us to true Compassion : for,
as *St. Augustin* testifies, He makes

such haste to absolve the Sinner from the Torment of his Conscience, as if his Compassion of the miserable did more torment him, than the Passion of the miserable torments himself: nor had he only Compassion on us, but *he himself moreover, endured our Diseases and bore our Grievs, Isa. 53.* The Nature also of Members persuades the same; as the Apostle testifies, *I Cor. 12. If one Member suffer any thing, all the Members suffer together with it.* Moreover, there is a double Profit in Compassion, which ought to allure us thereunto; to wit, a strengthening of Charity, and a reigning together with Christ. Of the first it is said, in *Ecclesiasticus*, chap. 7. *Fail not to comfort those that weep, and walk with those that mourn; disdain not to visit the Sick; for by these things thou shalt be strengthened in Love.* And of the
se-

cond, the Apostle says, *2 Tim. 2. If we suffer, we shall together reign with him.* Rare is the Virtue of Compassion; our Lord complaining, *Psal. 68. I expected one who should condole with me, but there was none and who should comfort me, but I found none.*

An Argument of true Compassion is, not only to condole with our Friends, but also with our Enemies. So *Joseph* wept over every one of his Brethren, who had sold him for thirty Pence, *Gen. 45.* and *David* greatly lamented the Death of *Saul*, who had often designed to kill him; yea, he caused the Children of *Israel* to be taught a Threne of Lamentation over his Death, *2 Sam. 1.* So *Absalon* being slain, who sought to take away his Kingdom from him, with his Head covered, he lamented him, saying, *My Son Absalon, Absalon my Son,*
E 3 who

who shall give me, that I may dye for thee? Absalon my Son, my Son Absalon. 2 Sam. 18. And in like manner, Job; I was wont, says he, to weep over him who was afflicted; and with my Soul had Compassion on the Poor, Job. 30.

An Argument of false Compassion is, when one speaks Words of Compassion, and shews a compassionating Countenance, and yet in his Heart rejoyces at the Affliction of his Neighbour; or being able, does not alleviate his Affliction, or not restrain those who afflict him; but rather provokes and encourages others to afflict him, by Signs, Words, or Deeds.

CHAP. XIII.

Of Peace.

TRue Peace to God is, when our five Senses and the Use of all the parts of our Body and all our inward and outward Works are disposed according to the Guidance of Reason; and when all our Thoughts, Affections, Wills, Intentions, and all our Exteriors, are done according to the Ordination of Reason; and that Reason is wholly ordered according to the Will of God. But, as often as any thing is done, without the Consent of Reason rightly disposed, immediately the Peace of our Mind is disturbed.

He has true Peace with God, as says the *Gloss.* upon that, *Rom. 5.*
(*Being justified by Faith, let us have*
E. 4. Peace

Peace with God.) who does not by a contrary Will, strive against the Commandments of God; who follows the Commands of our Lord, and bows his free Will to the Divine Precept: for, true Peace is to agree with good Manners, and to contest with Vices.

He has true Peace with his Neighbour, who uses his utmost Diligence, not designedly, upon what Occasion soever, to cause Disturbance to any one; For, he who designedly disturbs another, can by no means be at any time without Disturbance. For he that is disturbed, either revenges himself, if he be able; or if he be not able, dissembles it. However, he who designedly has caused a Perturbation, carries ever with him a Sting and Remorse of Conscience for it.

He seeks true Peace, who continually considers himself only; and lea-

leaving every one to his own proper *Judgment*, lays aside all transitory and temporal Cares, and rests only in the Contemplation of God; for there only true Peace is found, as *S. Augustin* testifies; saying, *Thou hast made us, O Lord, for thy self; and our Heart is unquiet, until it rest in thee.*

There is a double profit of true Peace, which ought to induce us to the love of it; to wit, a Sweetness and Quiet of Mind, which follows Peace; which sweetness is as it were, a part and the beginning of Eternal Quiet and Sweetness. And also this true Peace prepares an Eternal and continual Habitation for God in the Soul; Who for his exceeding Mildness inhabits only and rests in the quiet Heart; as himself testifies, *Psal. 4. In Peace, there will I sleep and rest.* And again the Psalmist; *Psa. 75. His place is made in peace.* Which

also the Apostle testifies, saying;
*2 Cor. 13. Have Peace, and the God
 of Peace and Love shall be with you.*

He conserves true Peace, who follows what *S. Hierom* says. upon the Epistle to the *Ephesians*; If we mutually love one anothers Good and Prosperity; if we tolerate until the last Harvest, those Sins, which without damage of the Good Corn, or with hope of salvation of those who ought to be corrected, cannot be eradicated. If also, we determine not to do Works of Perfection, which ought, and yet ought not to be done, lest the Weak should be scandalized

He has an Argument of true Peace, who avoids all Places, Persons and Actions, whence probably may follow any disturbance. He also has a most certain Argument of true Peace, who always, and every where, observes the Commandements of God
 and

and his own Vows ; as the Psal-
mist testifieth, *Psalm. 118. Much Peace*
to them who love thy Law. An Ar-
gument of most true Peace is, when
Reason is in all things Subject to
the Spirit.

He has an Argument of false Peace,
who does not pluck up all the Roots
of Disquiet which are continually
springing out. These are our own
Will, a freedom of mind, a singu-
larity of manners, an inordinate
desire of pleasing others ; of which,
we have treated else where.

Also that is no true Peace, which
proceedes not from our own Vir-
tue, but from the favour of others.
For example ; there are some who
have a firm Peace, as long as they
feel no Contradiction ; but what
pleases them, that they find every
where: But, when some thing is
done, which they did not think of,
or some thing happens which does
not

not please them ; instantly they lose their Peace of Heart: so that the Vertue of Peace is not in them, but rather in others without them. And therefore, those without them take away their Peace, when they please. But, they who desire true Peace ought not to advert what others do or say, whether they detract or flatter them ; but should alwaies think on such things as make for Peace: and so the Vertue of Peace shall truly and lastingly remain in them.

C H A P. XIV.

Of Mercy.

TRUE Mercy consists in three things, in Giving, in Pardon-
ing, and in Supererogating.

The truly Merciful, as long as he has any thing, administers necessities to those who are in Need ;
which

which if he should not do, he would not fulfill the Office of true Mercy: according to St. Chrysostom, *But*, says he, *Thou hast given once, this is not Mercy: For, unless thou relieve the Needy as long as thou hast any thing, thou shalt not satisfie the Debt of Mercy: For, even the foolish Virgins, having Lamps, had Oyl also, but not enough.* This Mercy Job had, when he said, *Job. 31. If I have denyed to the Poor, what they desired, and have made the Eyes of the Widdow to expect; if I have eaten my Morfel alone, and the Fatherless has not eaten of it; because Mercy has grown up with me from my Youth, and came forth with me out of my Mothers Womb.* And a little after; *The Stranger remained not without, my Door was open to Travellers.*

But, he who gives his worldly Goods, and does not pardon Injuries,

ries, has no true Mercy; as says *St. Gregory*. Therefore, the truly merciful, of his own Accord, before he be asked, pardons from his Heart all Injuries; resolves never to revenge them, neither by himself, nor by another. Yea, the truly merciful is readier to give Pardon, than he who does the Injury is to ask it: for, the truly Merciful is more grieved for the Sin of him who injures him than for his own proper Affliction which he suffers from him: for so *David*, from his Heart, pardoned *Shimei* without asking, when he curst him and threw Stones at him; and he prohibited others from killing of him, saying, *Permit him to curse, according to the Command of the Lord*. If perhaps the Lord may look upon my Affliction, and may render me good for this days cursing, *2 Sam. 16*. So *Joseph* forgave his Brethren before

fore they asked him, weeping over every one of them, *Gen. 45.*

Nor does even all this satisfy the truly Merciful, unless he do also obtain of God, by his Prayers, Pardon for those who injure him. So *Moses* obtained Pardon for the *Jews*, who went about to stone him; saying, *Either pardon them this Fault, or if thou dost not, blot me out of thy Book, which thou hast written, Exod. 32.* So *St. Stephen* for those who stoned him; and our Lord *Jesus* for those who crucified him, obtained Grace and Pardon, *Acts 7. Luke 23.* Both of them saying, *Forgive them, for they know not what they do.* Where the Doers of Injury are greatly excused; as if they should say, they have no Understanding, for they know not what they do; and therefore what they do, is not deservedly to be imputed to them, but to be mercifully pardoned them. It

It ought to induce us to the love of true Mercy, that God in his own Nature is infinitely merciful, and in others loves Mercy beyond measure ; as himself hath said, *Go ye, and learn what that means, I will have Mercy and not Sacrifice, Mat. 9.*

Another motive to Mercy is, that the merciful God will in his Judgment condemn without Mercy merciless Men ; according to St. James, *Judgment without Mercy*, to him who has not shewn Mercy, *Jam. 2.* And the Merciful shall plentifully obtain Mercy from God ; *For he lends upon Use to the Lord, who has Mercy on the Poor, Prov. 19.* that is, with great Usury and Gain he shall receive, whatsoever he gives to the Poor.

The Office of Mercy is, to give every one a place with God according to his Deserts. *All Mercy shall make a place for every one, accord-*

according to the merit of his Works, says *Ecclesiasticus*, chap. 16.

An Argument of true Mercy is, when one subtracts from himself whatsoever he can, saving his Life. And moreover, continually labours, even above his Strength, that he may be able more abundantly to relieve the Indigent.

An Argument of false Mercy is, when one does not relieve the Necessities of another, according to his Ability; but says to the Needy that of St. *James*, chap. 2. *Go in Peace, be Ye warmed, and be fed; but Ye give not to them such things as are necessary for the Body; What shall it profit them?* Whence St. *Chrysostom*, It is needful also, that thou shouldst not be so sparing of thine own; but when thy Lord's Goods are committed to thee, why art thou so tenacious of them?

Also,

Also, when he pardons those that injure him, when it is not in his Power to revenge himself; or, when he pardons them, not purely for the Love of God, but because he knows God will not pardon him, unless he first pardon them; or when he prays for them only with his Mouth, but inwardly in his Heart rejoyces at their Confusion.

C H A P. XV.

Of Concord.

TRUE Concord with God, is to be unitid to the Divine Will, in Prosperity and Adversity; and, according to our Power, to be conformed to the Divine Manners and examples of Jesus Christ. For *S. John Chrysostom* saies, *Nothing is more worthy, than that a man be an Imitator of his Maker, and execute the*

the Divine Work, according to the measure of his proper Facultie. This Union our Lord asked for us in the last Instant of his Life ; saying As thou Father art in me, and I in thee, so may they be one in us, John 17.

True Concord with our Neighbour is to Judge and think the same with all men, in all things which belong to God. As in the Primitive Church, *The multitude of Believers had one Heart, and one soul, Act. 4.*

Also, to be conformed to others in Meat, Drink, Sleep, Manners, and Workes which are not contrary to God, nor against our Profession, nor against Perfection, that we may gain more: As the Apostle says of himself, *1 Cor. 9. To the Infirme I became infirm that I might gain the Infirme. I was made all things to all that I might save all.*

It ought to move us to the Love of true Concord, that the Agreement

ment of Brethren is praise-worthy before God, and very pleasiug unto him; As he has said, by *Solomon*, *Eccles. 25. In three things my Spirit is delighted, which are approved before God and men: the Concord of Brethren, and the Love of Neighbours, and a Man and his Wife agreeing well together.* For, miserable and frail men observe that on Earth which Angels would not observe in Heaven.

We ought to be invited to the same, by the Diligence which our Lord Jesus used to make Concord between Men and God; and betwixt his Apostles, when there was a Contention amongst them, who should be the greatest, *Mark 9.* And when the other Apostles had Indignation against the two Brethren *James* and *John*, because they would sit at his right hand and his left: In all these things, he pacified and agreed them. An

An Argument of true Concord with God, is the Testimony of our Conscience, that we are not involved in grievous Sins: Such a Testimony the Apostle had, saying, *I am conscious to my self of nothing*, 1 Cor. 4. And Job, chap. 27. *Neither does my Heart reprehend me in my whole Life.* Also, a fervent Desire of making Progress our whole Life, in all good, according to the Ordination of God.

He has an Argument of true Concord with his Neighbour, who behaves himself so holily towards all, that no Body complains of him; nor can any one speak an ill Word of him. The Parents of St. John Baptist had both the Arguments; Luke 1. *They were both just before God, observing all the Commandments and Justifications of the Lord, as to the first; and without blame, as to the second. Judith also had* them;

them both; concerning whom it is written, *Judith 8. She was in all things much renowned, for she feared God greatly; nor was there any one who did speak an ill Word of her.*

An Argument of false Peace betwixt God and Man is, when one does not solicitously examine his Conscience; and so through an erroneous Conscience, he believes that he pleases God, when in all things he does indeed displease him.

Another Argument of Disagreement betwixt God and Man is, when the Divine Disposition about his Creatures, is displeasing to Man, and the Divine Manners and Examples, and most holy Works of Jesus Christ. Whence it is written, *He displeases God whom God displeases.*

He has an Argument of false Concord with his Neighbour, to whom
the

the good Works and holy Manners of others are displeasing in his Heart, which notwithstanding, sometimes with his Mouth he commends.

And he has an Argument of Discord, who prefers his own Judgment before others, and always endeavours to draw the Sentiment of others to his own, but never to conform his to others.

CHAP. XVI.

Of Constancy.

Constancy is true and perfect, when a Man can be drawn from Perfection, neither by Prosperity nor Adversity: as Job, saying, *Until I dye, I will not depart from my Innocency, my Justification, which I have begun to maintain, I will not forego.* Nor can he be drawn

drawn to transgress the Divine Precepts or Vows by Threats or Flatterys. So the seven Bretheren in the Book of *Machabees*, who, their Tongues being cut out, and the Skin of their Heads plucked off, and the tops of their Hands and Feet cut off, were tormented alive in Brazen Pots, 2 *Machab.* 7. And *Eleazarus* would not dissemble to eat unlawful flesh; but said he would rather go down to the grave, 2 *Machab.* 6.

He has true Constancy, who never ceases from the Divine Praises; According to that, *Psal.* 33. *I will bless the Lord at all times, his Praise shall be ever in my mouth, &c.* Nor does he cease from a fervent Desire of profiting: For, *S. Leo* Pope, testifieth; *None of us is so perfect and holy but he may be still more perfect and more holy.* And also, *Then we begin to be in danger of growing worse,*

worse, when we cease to desire to grow better.

We ought to be incited to true Constancy, by the Constancy of Martyrs, and especially of Virgins; who, in their frail Sex, by their Constancy, deserved eternal Glory. But, we ought much more to be moved to Constancy, by the Pertinacy of *Jews*, *Hereticks*, and other perverse men in their Wickednesses; who, for their Perfidiousness and Pertinacy in their Iniquities, are grievously tormented in their Consciences here, and expect more grievous Torments, both in Soul and Body hereafter.

An Argument of true Constancy is, when one, neither for loss of Life nor Goods, ceases from those things which are pleasing to God: So *Tobias* ceased not to bury the Dead; for which thing, King *Sennacherib* had taken away all his
F Goods,

Goods, and moreover, had commanded him to be killed, *Tob. 1. 2.* So *Daniel* did not cease to pray, *Dan. 6.* So the Apostles, after the Resurrection of Christ our Lord, ceased not from the Manifestation of his Name, neither for whipping, nor for the Fear of Death; *Peter* and *John* saying to their Adversaries, *If it be just in the sight of God, to hear You rather than God, judge Ye. Act. 4.* *Peter* also, and the Apostles said unto them, *Act. 5. We must obey God rather than Man.*

It is an Argument of Inconstancy, when any one departs from the way of Justice, to obtain the Favour of Men, or some temporal Gain: as *Balaam* did, who, for the Gifts and Friendship of *Balack*, would curse the People of *Israel* against the Commandment of the Lord, *Numb. 22.* Or, for fear of parting with temporal Goods, as that

that rich man, who went sad away from our Lord Jesus, when he counsell'd him Perfection; for he had many Possessions and Riches which he loved, *Matth. 19.* Or, for fear of corporal Sufferings, as the Apostles all fled away from their beloved Lord Jesus Christ, *Mat. 26.*

But, *Mattathias* contemning the Honour which was shewn him by the Messengers of King *Antiochus*, and the Gifts that were promised him, forsaking all, fled into the Mountains, that he might keep the Law of his Lord. Also, neither the Desire of Favour, nor the fear of Temporal Losses, withdrew him from the way of Justice, *1 Mach. 2.* In like manner, neither did the fear of corporal Sufferings withdraw *St. Stephen* from the just way; but looking up to Heaven, amidst Showers of Stones, he remained fixed in Christ, *Acts 7.* In like man-

ner also, *Paul*, who said, *Acts 21.*
I am ready not only to be bound, but
also to dye at Hierusalem, for the
Name of the Lord Jesus.

CHAP. XVII.

Of Liberality.

TRUE and perfect Liberality
 is, when any one cheerfully
 administers temporal Relief to
 all that are in Need, according to
 his Power ; yea also, being required,
 he willingly communicates spiritual
 Goods to all those who want
 them ; in confessing, and preaching,
 in giving Counsel and Instruction :
 nor is he ready only to assist those
 who desire such things, but also,
 even to those who do not desire,
 and care not for his Instruction and
 Preaching, according to the Apostle,
Opportunely and Importunely,
2 Tim.

2 *Tim.* 4. Yea, to the unwilling, and to those who know nothing of it, he communicates Prayers, Sighs, and Tears before God. Nor is the truly Liberal satisfied with this, unless he moreover wholly spend himself in Study, Meditation, and in other holy Works continually, for the Salvation of his Neighbours.

To this Liberality we ought to be induced, by a desire of Conformity to God, who does so continually impart his gifts temporal and spiritual, to all, even to those who do not ask them ; and above all these things, communicates the Flesh and Blood of his most beloved Son Jesus Christ. Nor does it satisfy him, simply to give his Gifts, unless also he give himself without Measure in every Gift.

He commends his Liberality, that denies his Gift to none, though never so much his Enemy : yea, ve-

ry often, by Night and by Day, he imparts his Gifts to every one, tho' he be never so much offended by any one.

In this he approves his Liberality, that whensoever he finds any Opportunity in a Receiver, he can by no means contain himself from permitting an immediate Efflux of spiritual gifts from him: although by his infinite Wisdom he fore-knows, that he who receives those Gifts, will shortly lose them, or immediately defile them, or fight against him with those very Gifts.

It ought to move us hereunto, that what we give is not our own, but anothers: and the Proverb tells us, we may cut large Thongs out of another's Hide. Whence *S. Chrysostom*, *Thou oughtest not to be so sparing even of thine own; but when thy Lord's Goods are committed to thee, why so tenacious, why so close sisted?* An

An Argument of true Liberality is, when any one cheerfully gives what he has to those who are in Need, without any Desert of theirs, freely and without hope of Recompence or Return: so our Lord Jesus gave both himself and all he had; and this is the top of Perfection. Nor does it satisfie the truly Liberal to give his Goods; in time of Necessity, he offers himself even unto Death, for the Salvation of his Neighbours: as S. John teaches us, saying, *1 John 3. By this we have known Gods Love, because he has laid down his Life for us, and we ought to lay down our Lives for our Brethren.* To this, Superiours are more especially obliged. This Liberality the Apostle had, saying, *2 Cor. 12. I will most willingly spend my self, and be spent for your Souls.* The same says also, *1 Cor. 15. Brethren, I die daily for your Glory.*

That is, I suffer Dangers of Death. The truly Liberal, without hopes of Recompence or Return, gives whatsoever he is, whatsoever he has, and whatsoever he can do, to God, to the eternal Encrease of his Divine Praise ; to all Angels and Saints, to their perpetual Joy and Exultation ; to all Sinners, to their Conversion ; to all the Just and Perfect, to the Conservation and Confirmation of their Perfection ; to all in Purgatory, to the Mitigation and Abbreviation of their Pains.

An Argument of false Liberality is, when any one gives that he may be praised by others ; or least he should be worse esteemed, others giving ; or that he may be freed from the Clamors of the Poor : and then he loses both his Gift and Merit.

He also, is falsly liberal, Who gives by Compulsion, or for Favor; or for hope of Grace in this Life and Glory in the other; or for fear of the Judge, who has commanded to give, and who will not permit the Transgression of this his Precept to pass unpunished.

CHAP. XVIII.

Of Truth.

TRUTH is right and just, when the Mind, Tongue, and Works, truly agree: so that what one thinks in his Heart, he utters with his Mouth, and performs by his Deeds; after the Example of the Apostle inviting us, *Phil. 3. Brethren, be ye Imitators of me: and observe those (that is, imitate those) who walk so as ye have our pattern.* That is, says the Gloss. As I believe, teach and live. Ha

He is true, who inviolably observes all his Vows to God, or men, and by Deed fulfills all his words once spoken; unless he sometimes change them upon better consideration: According to that of *Isidore*, In ill promises rescind thy faith; and in an a sinful Vow change thy purpose: so God Almighty sometimes has changed his Sentence, as is manifest in *Ezechias*, and the *Ninevites*. For he told *Ezechias* by *Esaïas*, that he should dy; and yet after his tears he added fifteen years to his life, *Esaï. 38.* and he told the *Ninevites*, by the preaching of *Jonas*, that within forty days their City should be destroyed, which notwithstanding, upon the humiliation of King and People, he permitted to stand, *Jona. 3.*

It ought to induce us to the love of the Truth, that *Christ is the Truth*, *Joh. 14.* And because Truth is ever

ever amiable in it self. And although Truth be sometimes grievous and intolerable to some, this is not from Truth, but from their own perverse Will, which they would gladly fulfill, if the Truth were not contrary unto them. To the chaste and humble Truth is amiable, which commends Chastity and Humility, and detests Impurity and Pride, because she is very contrary to the Impure and Proud, who have strengthened themselves in her opposites. Also because *Truth overcomes all things*, 3 *Esdra*s, 3. And because Truth is immutable, as our Lord Jesus saies, *Luke 16. Heaven and Earth shall sooner pass away, than one tittle fall from the Law.* And in *S. Math. Ch. 5. Verily I say unto you, until Heaven and Earth pass away, one Iota or one tittle shall not fall from the Law until all things be done.*

An Argument of Truth is, when a man, neither for the Favour of any one, nor for his own Advantage, nor for loss of Goods or Life, leaves the Truth; Nor Dissembles, nor Conceals it in others: Nor ever on purpose sayes, or designs to say any thing that is false: Nor goes from his word once spoken, unless for a just Cause; After the example of Balaam, saying, Num. 22. *If Balack would give me a house full of Gold and Silver I cannot change the word of my Lord to speak more or less.* And also after the Example of Jeremy, Micheas, Daniel, and other Prophets, who could by no means be overcome to deviate never so little from the Truth by word or deed.

An Argument of Falsity is, to have one thing in the Mouth and another in the Heart, and easily to go from his word without any profitable or necessary reason. *For not only*

only he is a betrayer of the Truth, (as says St. Chrysostom) who transgressing the Truth, manifestly speaks a Lye in place of Truth; but also, he who does not freely speak the Truth, which he ought freely to speak, or does not freely defend the Truth, which he ought freely to defend. For, as a Priest is obliged freely to preach the Truth, which he has heard from God, so a Lay-man is obliged faithfully to defend the Truth, which he has heard from the Priests, and is proved in the Scriptures: which if he do not do, he is a Betrayer of the Truth.

C H A P. XIX.

Of Meekness,

TRUE Meekness or Gentleness is, when for Injuries and Affronts, the Mind is not exasperated,

ted, nor is any bitterness of Heart manifested exteriorly; but he who is injured is *as a man not hearing, and not having Reproofs in his Mouth*, Psal. 37. After the Example of Jesus Christ, concerning whom, Esaias, chap. 53. *And he shall not open his mouth; he shall be led as a Sheep to the Slaughter, and as a Lamb before the Shearer, he shall be dumb, and not open his mouth.*

Whence the Gloss. upon St. Matthew says, *He is meek, whom Sourness or Bitterness of Mind does not affect, but the simplicity of Faith instructs to endure all Injustice. He is meek, whom neither Rancor nor Anger affects, but he suffers all contentedly. Of this great Virtue our Lord made himself, as it were, the Master; which he would not have done, if it had not been of highest Perfection. Learn (says he, Mat. 11.) of me, because I am meek and humble*

ble of Heart. The meek does not provoke, nor is he provoked; he does not hurt, nor does he contrive to hurt: he is meek who over-rules bad manners. Hitherto the Gloss.

The Beatitude promised by Christ our Lord ought to induce us to the Love of Meekness, *Mat. 5. Blessed are the meek, for they shall possess the Earth.* St. Augustin, *That Earth I believe, of which it is said, in Psal. 141. Thou art my Hope, my Portion in the Land of the Living.* And a little after, *Blessed are the Meek, because they shall possess the Earth, out of which they cannot be driven. Of this Earth, Psal. 36. But the meek shall inherit the Earth, and shall be delighted in much Peace.* Also S. Peter, *1 Ep. 5.* He will give Glory to the Meek; to wit, God. Further, *Let the Meek hear and be glad. Psal. 33.*

An Argument of true Meekness is, when the Mind does not murmur in Affliction, nor does the reviled return biting Words, nor shew any bitterness in his Countenance, but always reserves his Mind quiet for the Inhabitation of God.

An Argument of false Meekness is, when a man utters soft and mild Words, and shews a meek Countenance; and yet bears a grievous Bitterness in his Mind.

CHAP. XX.

Of Faith.

TRUE Faith is, to believe the Father, and Son, and Holy Ghost, to be one true God; and that in these three Persons there is one indivisible Deity, equal Glory, co-eternal Majesty. Every one of them is uncreated, immense. eter-

eternal, supremely Good, Wise, Omnipotent, God and Lord : nor are there three uncreated, immense, eternal, good, wise, omnipotent ; or three Gods, or three Lords ; but there is one uncreated, immense eternal, good, wise, omnipotent, only God and Lord. And amongst these three Persons none is before or after, because they are co-eternal ; nor is any one lesser or greater, because they are, as to all things and in all things, equal : yet they differ in their Properties, because the Father is unbegotten, having his Origine from none ; but the Son is begotten by the Father, Light of Light, True God of True God ; the Holy Ghost is neither created nor begotten, but equally proceeding from both.

Also, true Faith commands us to believe, that our Lord Jesus Christ is true God and true Man ; eternally

nally born of his Father, according to his Deity; but temporally born of his Mother, according to his Humanity; and in all things equal to his Father, according to his Divinity: who assumed a Soul out of nothing, and Flesh of the most pure Blood of the B. Virgin *Mary*. Impassible and immortal, according to his Divinity: passible and mortal, according to his Humanity. Moreover, he who has true Faith believes all the Articles of Faith, firmly and without doubting; seven belonging to the Divinity, and seven to the Humanity of Jesus Christ.

The Faith of the ancient Faithful, to wit, of *Abraham*, *Isaac*, and *Jacob*, *Moses* and such like, ought to induce us to true Faith. Also, of Infidels and Gentiles, to wit, *Job*, *Rahab* the Harlot, and such like. By this all the Ancients pleased God. *And without Faith it is impossible*

possible to please God; as the Apostle says, *Heb. 11.*

There is a double benefit of Faith, which also ought to induce us unto it: For true Faith can do all things and obtaines all things; Witness our Lord Jesus Christ, who saies *Mark. 9. All things are possible to him that believes. And Chap. 11. All things whatsoever ye ask in Prayer, believe that ye shall receive them, and they shall happen unto you. And in the same chapter, Verily, I say unto you, That whosoever shall say to this Mountain, Be taken away, and be cast into the Sea: and shall not doubt in his Heart that whatsoever he shall say, may be done, it shall be done. As the Caspian mountains at the Prayer of Alexander, were united, S. Antoninus.*

An Argument of true Faith is, a frequent Exercise of good Works: For as the Body is dead without the Spirit,

Spirit so Faith without Works is dead,
As says S. James, Chap. 2.

An Argument of false Faith is, not to believe the Scripture in all things ; but to think that all things happen by Destiny, or by the course of Nature, and not from the Providence of God. Also S. Chrysostom says, *He does not believe God to be, who does those things secretly (God being present) which he is afraid to do publickly (men being present.)* Also S. Hierom, *He is no true Christian who dares not die in the state, in which he dares live.* Alas, there were many hereticks of old, of which S. Hierom writes, We so confess free Will, as we say that we always want the help of God: And that they do as well err who with *Manichæus* say, a man cannot avoid Sin ; as those, who, with *Jovinian*, say a man cannot Sin ; because both take away the Liberty of the Soul.

But

But we say, Man has always both Power to sin, and also Power not to sin.

CHAP. XXI.

Of Hope.

TRUE and perfect Hope is, a certain Expectation of future Beatitude, proceeding from the Grace of God, and antecedent Merits: these two are necessary to Hope. For, the Grace of God is not preserved but by Merits; and no Body is saved by Merits without Grace. Hope therefore without Merits, is not Hope, but Presumption.

He has true Hope, who though he often exercise himself in good Works, yet he never confides in his own Merits, but only in the superabundant Goodness and Bounty

ty of God; knowing not whether his good Works please God, or no: seeing *all our Righteousness is as the Cloth of a menstruous Woman, Isa. 64.*

He has true Hope who offers to God a just Sacrifice: according to that, *Sacrifice a Sacrifice of Justice, and hope in the Lord, Psal. 4.* A just Sacrifice is our Lord Jesus Christ, the only begotten Son of God, who upon the Altar of the Cross offered himself to God for the Sins of the whole World; a more ample Satisfaction than the whole World did owe. For, as *St. Ambrose* says, one drop of so precious Blood had sufficed to redeem all Mankind: but he poured it out abundantly, that he might shew the abundance of his Love. In this Sacrifice is all our Hope and Health: according to that of *St. Bernard*, *I have sinned a great Sin; my Conscience is troubled, but not to despair, because*
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I remember the Wounds of my Lord: for he was wounded for our Iniquities. What is so to Death, which may not be cured by the Death of Christ? If then so powerful and so effectual a Medicine come into my Mind, I can no longer be terrified with the malignity of my Disease. And therefore, it is manifest he mistook, who said, my Iniquity is greater than that I may deserve Pardon, Gen. 4. And a little after, I, what is wanting to me in my self, confidently usurp to me out of the Bowels of my Lord; because they flow with Mercy, nor are Holes wanting, through which they may flow forth. They have pierced his Hands and his Feet, Psal. 21. and opened his Side with a Lance; that through these Chinks I might suck Honey out of the Rock, and Oyl out of a hard Stone, Deut. 32. That is, Might taste and see how sweet the Lord is, Psal. 33. And a little

little after, The piercing Nail. is made to me an Opening Key, that I may see the Will of my Lord. And why should I not see through the hole? The Nail cryes, the Wound crys, that God is, in Christ, reconciling the World to himself. Again, a little after, The Secrets of his Heart is manifest through the Holes of his Body. The great Sacrament of Piety is manifest. The Bowels of the Mercies of our Lord are manifest, with which, from on high, he has visited us, Luke 1. For, why should not Bowels be seen through Wounds? For in what O Lord could it be seen more clearely, than in thy Wounds, that thou art sweet and mild, and of great Mercy? For greater Mercy than this has none, than that one should lay down his Life for those that are appointed and condemned to dye: Wherefore, my merit is the Mercy of my Lord. Hitherto
S. Ber-

S. Bernard. The Mercy of our Lord manifestly appeared in many things; for he Fasted, Watched, Prayed, Sweat, was Weary, Wept, was Whipt, Suffered, was Crucified, that in him we might have a Supply of all our Wants.

We ought to be induced to the Hope of Beatitude, by the exceeding great Love of our Lord Jesus, which constrained him to purchase our Salvation with so sharp Dolors: And that we might not miss of the Salvation he has merited for us, he has given us his Angels for our Protection; his Scriptures for our instruction; and his own and his Saints Examples to point out our way, and his Body and Blood for our Comfort and Strength.

He has an Argument of true Hope, who valiantly resists Evils, and is courageous in doing Good: who manfully attempts hard things, and stoutly perseveres in them: according

to that, Psalm. 30. *Behave yourselves like men, and let your Heart be strengthened, all ye that Hope in the Lord.*

He has an Argument of false Hope who transgresses the Divine Precepts and his Vows, neglecting to correct his Life according to the Scripture, and presuming over-much upon the Goodness of God without good Works. Such Hope is Vain, as it is said in the Book of *Wisdom*, Chap. 5. *The Hope of the Wicked is as Down, which is carried away by the wind, and as a thin Froth, which is scatter'd by Storms, and as Smoke, which the Wind disperses; and as the memory of a Guest, for a day in passing.*

CHAP. XXII.

Of Fear.

JUST Fear is a diligent keeping of the Divine Precepts, in Faith and

and Manners. Also Just Fear is, an Anxiety of Heart, withdrawing a man from the unlawful use of the Members of his Body and of his outward Senses, and inward Affections; lest the Soul should be wholly separated from God, or somewhat estranged from familiarity with him: Taking heed also, lest the Mind take delight, in Meat, Drink, Sleep, or in any other the least Creature, and so decay in its fervour. This Anxiety the Spouse had to her beloved; lest she should offend him in any Motion, Gesture, Word or Deed, and thereby incur his disfavor. Also lest she should be less gratefull, through any the very least fault. Just fear makes to abstain, not only from grievous Sins, but also from Venial. For by a custom, even of Venials, Security of mind, and familiarity with God is lost, and many Graces neglected.

The manifold profit of just Fear ought to induce us thereunto. For it is *the beginning of Wisdom*, as the Psalmist testifies, *Psal. 110.* And the beginning of Justice, according to that, *He who is without fear, cannot be justified, Eccles. 1.* It is also the Seal and Conclusion of all Virtues and Graces, according to that, *Eccles. 25. The fear of God puts it self above all things.* Where the fear of the Lord is not, all Grace is soon lost, and the Conscience is perverted, according to that, *Eccles. 27. If thou dost not diligently keep thy self in the fear of the Lord, thy House shall soon be overturned.*

S. Bernard brings another Benefit of the Fear of God; *I have truly learnt, that nothing is so efficacious to obtain, to keep, and to recover Grace, as alwaies to be found before God, not to be high-minded, but to fear. Blessed is the man who alwaies fears,*

fears, Prov. 28. *Fear therefore when Grace smiles upon thee; fear when it leaves thee; fear when it returns again; and this is to fear alwayes. And a little after, When it is present fear, lest thou shouldest not work worthily with it: And a little after, Fear when Grace shall be taken away from thee, as one who art instantly about to fall. And again, Now if Grace is propitiouly returned, thou oughtest much more to fear, lest perchance thou suffer a relapse, according to that in the Gospel, John 5. Behold thou art cured; Go thy ways now, and sin no more, lest some worse thing befall thee.*

To the same, the miserable Fall of the Angels ought to induce us, concerning which, Job says, ch. 4. *Behold, those who serve him are not stable, and he has found wickedness in his Angels; How much more they who inhabit Houses of Dirt, who have*

an Earthly Foundation, shall be consumed as it were with a Moth. Also the Falls of Holy men from the beginning of the World, as of *Adam, Sampson, Solomon,* and of all the Apostles. And alas, at this very day, very Holy men are thrown down, according to that, *Psal. 90. Thousands shall fall on thy side* (that is, who ought to have sat by the side of the Judge in Judgment) *and ten thousands on thy right hand,* (that is who ought to have been placed on the right hand of Christ.) Whence the Gloss says, There are many who think they shall judge others, and there are many more, who think they shall be placed on the right hand amongst those that are saved ; but they are deceived: For they who presume of themselves, and have not their Root fixed on high, fall in their imaginations.

We ought to be moved to the same by the Example of the Saints fearing God; as Job says of himself, ch. 31. *I have alwaies feared God, as Waves swelling over me,* Upon that of Job, Chap. 17. *All that I have shall go down into the deepest Hell, and do you think at least there I shall be at rest?* The Gloss says, Consider, who of us can be secure of Rest when he is afraid whom the Judge himself commends. S. Hierom, speaking of himself, says: as often as I think upon the day of Judgment, my whole body trembles. What then shall such poor wretches as we do, when so great men tremble?

He has an Argument of Just Fear who is so solicitous in all things which belong to God, that at no time nor place he neglects any thing that is possible unto him: Yea, according to his power he does all things

ferrently ; whence it is said in Ecclesiastes, *chap. 7. He who fears God, neglects nothing.* And in Ecclesiasticus, *Chap. 15. He who feares God, will do good things.*

He has an Argument of unjust Fear, who for the loss of Body or Goods, and not for God, does do good and omit ill : or do ill and omit Good. This Fear our Lord prohibits, saying, *Math. 10. Do not fear those who kill the Body.* And *Esaïas Chap. 51. Who art thou that thou shouldest be afraid of a mortal man ?* To such the Lord saies, *Dent. 32. Where are their Gods, in which they put their Confidence ?*

C H A P. XXIII.

Of Joy.

TRUE Joy, or Gladness, is to be comforted in those things which

which belong to God. For the matter of all Joy is in God; to wit Power, Wisdom, Goodness, Liberality, Beauty, Beatitude, Mercy, Justice, Truth, Nobility, Sanctity, Meekness, Faithfulness, Charity, Humility, and all such like Excellencies. And all these things are immensely and eternally in God

He has true Joy, who has a sincere Conscience in all his Doings; Nor does ever wittingly transgress the Divine Precepts and Vows; but alwaies endeavours to grow better, and to conform himself to the Example, and Divine Manners of Jesus Christ. Of this Conscience, the Apostle rejoyced and gloryed saying, 2 Cor. 1. *This is our Glory, the Testimony of our Conscience, that in simplicity of Heart and sincerity of God, and not in Carnal Wisdom, but in the Grace of God we have had our Conversation in this*

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World.

*World, but more abundantly to you
wards.*

It ought to move us to true Joy that the All-good God, amongst all Creatures, has so far united Humane Nature alone to himself, that it may with Truth be said, God is Man, and Man is God, And whatsoever God has by nature, Man has by Grace; *For he did not take the Nature of Angels but the Seed of Abraham,* as the Apostle says, *Heb. 2.* S. Chrysostom, *Is it not a great and wonderful thing, that our Flesh should sit above and be adored by Angels and Arch-angels?*

Another motive is, that God has assured us of Eternal Beatitude, by the Promises of the Law and the Prophets, and also by Oath; according to that *Luk. 1.* *The Oath which he swore to Abraham our Father, that he would give us.* By the four Evangelists; by the testimony
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of the Apostles ; by the Pledge of the Holy Ghost in Baptism, which is a Pledg of our Inheritance ; by an Earnest, that is a fore-taste of the Sweetness of God in Devotion ; by an Hostage, who is Christ the only begotten Son of God. To this double Joy the Apostle exhorts us, saying, *Phil. 4. Rejoyce ye in our Lord alwaies* (to wit for the Divine Union) *Again I say Rejoyce* (to wit, for the Certitude of Eternal Beatitude.)

He has ground and matter of true Joy who is by inward inspiration assured of the remission of all his Sins, by which he grievously offended God, and every Creature, and lost all the Grace he had received, and deserved never to have any more bestowed on him. This assurance had *S. Mary Magdalen*, to whom our Lord said, *Luke. 7. Her many sins are forgiven her, because*
she

she loved much. And *S. Francis*, of whom it is said, that it was revealed to him, that even the last farthing of his Sins was remitted him.

Another Argument and Matter of Joy is, an Assurance of Mind, that one is the Son of God, and Heir of the Kingdom of Heaven. This Assurance the Holy Ghost gives, as the Apostle saies, *Rom. 8.* *For the Spirit it self bears witness to our Spirit that we are the Sons of God.* But if Sons, also Heirs; *Heirs indeed of God, but co-Heirs with Christ.* This Assurance the Apostle had, when he said, in the same Chap. *I am sure that neither Death, nor Life, nor any Creature, shall be able to separate us from the Love of God.*

An Argument of false Joy is, to be delighted in transitory things; whether they be temporal Riches, or carnal Friendships, or some corporal Commodity, or temporal Joy:
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This Joy is the Trap of Sadness. For when these things pass away, Joy passes and Sadness follows. And unless such Sadness depart out of the Heart, true Joy shall never enter into it; because they cannot be together, no more than Fire and Water, which mutually expell one another.

There is also sometimes a natural Joy, when a man thinks or speaks, or hears another speak, or reads of the Perfection of God: there is also a natural Joy in the desire of the Kingdom of Heaven. For all naturally desire Beatitude. This Joy in like manner is Vain, and it is hard to discern, when it is a free gift of Grace, and from God, and when natural. Happy were he, who could say with Esaias, *Chap. 61. Rejoycing, I will Rejoyce in the Lord, (to wit, my Creator) and my Soul shall Joy in my God (to wit,*

wit, my Redeemer) *Because he has clothed me with the Garment of Salvation, &c.*

CH A P. XXIV.

Of Sadness.

TRUE Sadness is a grief of Heart for all the Injuries which the patient God has causelessly endured from his Creatures, from the beginning of the World, and which he shall endure until the end of it, as well from Spiritual as from Worldly men. This Grief ought to draw innumerable tears of Blood from the Eyes of all that love God.

Another part of true Sadness is, that a man is oftentimes overcome in Temptations, without making any resistance. For when he sees or hears any thing in Birds or Beasts which belongs to Impurity, instantly.

stantly the mind is defiled with impure Thoughts, or Delights, or Affections. And when the Soul, by any of the five Senses, perceives any thing which may move it to Vain-glory, Envy, Anger, Rancor, Detraction, Avarice, Levity, Carnal Friendship, or any Sin whatsoever, forthwith, without fighting, it falls into some of the fore-mentioned faults, doubtful whether ever it shall rise again out of such a Sin or no. And if, by the help of God, it do rise again, it is uncertain if it ever recover the Grace which it had, and so great Grace as it had before. For man can fall of himself, but he cannot of himself rise again. *Because they are Flesh, a Spirit going away and not returning,* Psal. 77.

Another part of true Sadness is, that manifold Graces flowing out of the Fountain of the Divine good-

goodness come to nothing, because they do not return to the Principal from whence they flowed, with a manifold increase, according to the Design of God. This all Creatures can never sufficiently bewail.

We ought to be induced to true Sadness, by the most holy Example of our Lord Jesus, whose Soul was Sad from the very beginning of his Life to his very Death. Who also acknowledged the Sad to be happy, saying, *Mat. 5. Blessed are they that mourn, for they shall be comforted.* Because Joys cannot be found but by Sadness, as a certain *Gloss* sayes upon the Canonical Epistle of St. James. The profit also which proceeds from Sadness, ought to induce us hereunto. For true Sadness is more profitable than true Joy, according to that, *Eccles. 7. It is better to go to the house of mourning, than to the house of feasting.* For,
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oftentimes, one is humbled by Sadness, but is lifted up by Joy. And, which is more lamentable, sometimes a Spiritual man, after Joy and Devotion of Mind, becomes more free that day, and less vigilant over his Actions, than he would have been if he should have had no Joy. Another profit of Sadness is; Whereas Prayers and other Good Works anoint and cherish God, Tears (which are an effect of Sadness) compell or prick him; according to *S. Bernard.*

An Argument of true Sadness is, when the Mind is not depressed by Grief, but elevated; Nor would it be freed from Sadness, but still desires more. But Sadness, by which the mind is depressed and from which it desires instantly to be freed, is not Good. Such is the Sadness of which it is written, *Pro. 17. Sadness of Heart dryes up the*

the bones, to wit, of Virtues; and S. James. Chap. 1. The Anger of man (which proceeds from Sadness) does not Work the Justice of God.

He has an Argument of true Sadness, who restrains his Senses from whatsoever delicacies: He does not See, nor Hear, nor Taste, nor Smell, nor Touch any thing, by which his grief may be mitigated: He flies also all Places, and all Companies, by whose Conversation the grief of his Heart may be diminished. For he is certain, the most Secure way is, to end his Life in true Sadness; according to that, *Eccles. 7. The Heart of the Wise is where there is Sadness: The Heart of Fools where there is Joy.*

He has an Argument of false Sadness, who, considering not the most wise ordination of God, is tormented for the loss of temporal Goods, or for the affliction or Death of Friends,

Friends, or for the infirmity of his own Body: or for his own Correction. Such a Sadness confers no Grace, but tears the mind in pieces, according to that, *Pro. 25. As a Moth in a garment, and a worm in wood, so the Sadness of a man hurts his Heart: and Chap. 15. By the Sadness of the Heart the Spirit is dejected*

CHAP. XXV.

Of Gratitude.

TRUE and Perfect Gratitude, is, to magnifie the Excellency of the gifts of God in the Soul, with annihilation of ones self, and a due reverence of Heart. So *David* magnified the Gifts of the Commandments of God, saying, *Psal. 118. I have loved thy commandments above Gold and Topaz Stones. And Solomon ex-*
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toll'd the gift of Wisdom, saying, *Pro. 8. Wisdom is better than all the most pretious Riches; and everything that is desirable cannot be compared unto it.*

He has true Gratitude, who thinks himself unworthy of all the Gifts of God: And by how much he reputes and judges himself more unworthy of the Favors of God, by so much the more does the Gratitude of his mind increase. For all those things which thou hast given us, O Christ, thou requirest nothing of us, but that we would be saved; and thou also giving this very thing, as it were thankest the Receivers. *S. Chrysostom.*

The consideration of the Giver ought to move us to Gratitude who is Omnipotent, the most Noble, the most Loving, the most Faithfull, the Best, the most Happy, and the most Perfect. Also the greatness of
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the Gifts. For there is no gift so small, either corporal or spiritual, which comes from God, in which the immense God is not included, with all his Divine Virtue: the affection also of the giver is to be pondered: For, he does not give himself by halves or with Indignation, that he may be freed of us; but out of all his Divine Desire, out of all his Love and Goodness, the profit also of the Gifts is to be considered: For he gives every one of them that we may know, love, and enjoy him, and to make us happy. We ought to weigh also, what it is that compels him to give; not the fear of any Evil, or hope of any Good, nor any Vertue of ours, but his own immense and eternal Goodness. Our Unworthiness also ought to be reflected on, who are not worthy even of our very Life; nor have we deserved to be even Worms
amongst

amongst his other Creatures.

The profit also of Gratitude ought to move us hereunto ; for, it opens the Fountain of Deity, and moves God to pour out himself upon us: as Ingratitude dryes up the Fountain of the Divine Deity, the dew of Mercy, the streams of Grace. The greater Gratitude there is in the Soul, the more apt it is to receive Grace, and the more the All-bountiful God is compell'd to give it.

He has an Argument of true Gratitude, who having maturely pondered all the above mentioned motives to Gratitude, reverently receives the Divine Graces; and with all his Heart gives thanks for them all, little and great: and having received them from his most Loving Lord, with his utmost endeavour strives to keep them undefiled. For how was the gift of the Friend gratefull which was not gratefully
recei-

received, and which was so soon Voluntarily defiled and lost.

Nor do we need Gratitude only for those things which are to our Comfort, but also for those which are to our Affliction; for God gives both out of the same Goodness and Charity. Hence *Tobias says, Ch. 11. I bless thee O Lord God of Israel, because thou hast chastized me, and thou hast saved me.* For in order to equal Grace in this Life, and Glory in the other, God gives Devotion to men, and permits Tribulation to happen to them: or for their greater Profit: as he permitted to *Job, who said, Chap. 2. If we have received good things from the hand of God, why should we not receive Evil?* As if he should say, we ought gratefully to receive both.

CHAP. XXVI.

Of Zeal of Souls.

TRUE and perfect Zeal of Souls is, when one, by holy Meditations, by fervent Desires, by Tears, Prayers, Watchings, Fastings, by Preachings, by Confessions, by Counsel, by Instruction, and by other good Works, labours for the Salvation of Souls. Now, how great this Grace is, Venerable *Bede* thus describes; What Grace is more sublime, and what Conversation more grateful to God, than theirs whose daily Business it is to convert Souls to the favour of their Maker, and always to be encreasing the Joy of the celestial Country, by their frequent Acquisition of faithful Souls. Also, *St. Gregory* says, *There is no such Sacrifice to*
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the omnipotent God, as is the Zeal of Souls. And this in regard of the Image of the B. *Trinity*, imprinted upon Souls.

The Example of Jesus Christ ought to move us to the Zeal of Souls, who all his Life long, with so great Fervor thirsted after the Conversion of Sinners, and the Perfection of those that were good, that for the Recovery of lost Souls he offered his particular Members to particular Torments, and at last his very Life to a most shameful Death; as *St. Bernard* testifies: So great was his Zeal for the Reconciliation of Man, that he did not attend his own Stipend, so he might gain the lost Sheep. O! How great is the Dignity of Souls, and how great is the Zeal of God for Souls, for whose Redemption the Son of God offered all his precious blood to God his Father; when

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notwithstanding one drop of such precious blood, would have sufficed for the Redemption of all mankind, as saies S. *Ambrose* ; and especially, when hereby no happiness could accrew to him nor decrease from him. This nobility of Souls the Wisdom of God knew, which is unknown to us ; which S. *Bernard* laments, saying, *Alas ! how little do we remark the Nobleness of the Soul ! which being present, the Body lives ; whose absence proves, what its presence gave : Which God so much esteemed, that he gave his only begotten Son for it, which the Devil so much prized, that he offered the whole world for it.*

He has an Argument of true Fervor, who neither regards his own Life nor Body, so he may gain Souls to Christ. This Zeal *David* had when he said, *Who may give me that I may dy for thee, O Absalon my Son, my Son Absalon, 2 Sam. 18.*
And

And the Apostle when he saies,
 2 Cor 12. *I most willingly will spend
 myself, and be spent for your Souls,*
 1 Cor. 15. *Brethren, I dy daily for
 your Glory:* that is, I suffer the dan-
 gers of Death. And S. Dominick,
 when he would have sold himself
 for a certain Captive, detained by
 the *Saracens*. And again for an-
 other, who remained amongst He-
 reticks for want of necessary suste-
 nance. Whom notwithstanding the
 wise God hindred from being sold;
 for the Salvation of many Souls.

He has an Argument of false
 Fervor, who in his Spiritual Works,
 is more solicitous for gifts than for
 Souls. Such is not the Devil, who
 was figured in the King of the So-
 domites, who said to Abraham,
 Gen. 14. *Give me the Souls, take the
 rest to thy self.* And he who labours
 more for the Friendship or Favor
 of Men, than for their Sanctity and
 Perfection; such an one cannot

say with the Apostle, 2 Cor. 12. *I seek not yours, but you.* But it is to be noted, that whensoever two things move to any Work, to wit, God, and somewhat else, it is hard to discern which moves most: For example, the Salvation of the Soul, and the hope of Gain or Favor, or desire to Please, or Liberty, or some other Delight, moves one to hear Confessions, or to some other Spiritual Work: here it is hardly discerned, which of these most affects the Mind of him that labours or Works: yet it is an evident sign, that some of the forementioned Inducements do more move than God and the Salvation of Soul, when one hears more willingly the Rich, Noble, Young, and Beautiful, than the Poor, Ignoble, Old, and Deformed. And when one is Delighted to be oftner and longer with those than with these, and perhaps with less Fruit: when notwithstanding

ing they have as Holy Consciences as those or more Holy, and are as obedient, or more, to Counsels as they : and as much, or more, study perfection, as they : and as much or more please God, as they. Witness S. James, Chap. 2. *Has not God chosen the Poor in this World rich in Faith, and Heirs of the Kingdom, which God has promised to those who love him, but ye have dishonoured the Poor.* To wit, not regarding him, in whom, notwithstanding, Christ is chiefly honoured. As it is said in an Homily upon that: *Honour all men.* It is evident that in their Works many more seek themselves, than God. For those Works, which have Labour, and also some Comfort, as are Preaching, Confessing, Governing and such like; although there be great Danger in them, yet every one is ready to undertake them: But those Works which

have only Labour, and no Comfort in them; as Fasting, Watching, Disciplines, and such like: although there be no danger in them, yet every one avoids them, as much as he can.

CHAP. XXVII.

Of Liberty.

TRUE Liberty is not to be tyed with the Bonds of Sins, which do indeed bind us; according to that, *Pro. 5. The transgressions of the Wicked apprehend him, and he shall be bound with the cords of his Sins.* And indeed, make him a slave, according to that, *Jo. 8. Every one who commits Sin is a Slave of Sin.* For to sin is not Liberty, nor any part of Liberty, as saies *S. Anselm*; but it's the worst kind of Servitude. From this kind of Servitude no Body is freed, but by the

the help of the only Son of God: as himself testifies; *If the Son shall have made you free, ye shall be free indeed:* In the same Chapter.

He has true Liberty, who is not taken with the desire of Temporal Things, nor with the Praise, nor with the Favour of men, nor with self-complacency, or displeasure of others, nor with Carnal Friendship, or servile Fear, nor with the delight of Transitory Joy.

The consideration of the Divine Order, which would have man to be Free, ought to move us to the love of true Liberty; in sign whereof, he has given man free Will, in this especially, making him like to himself, that he can be forced by none, as neither can God be forced by any one. That free Will God bestowed upon man, saying in *Ecclesiasticus, Chap. 15. God made Man from the Beginning, and left him*

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him in the hand of his own Counsel. And a litle after, He has set before thee Water and Fire, to which thou wilt, stretch forth thy hand. Before man is Life and Death, Good and Evil; What he pleases shall be given unto him.

He is undoubtedly in the way to true Liberty, who ties himself by the inviolable observance of the Divine Precepts and counsels, & his own Vows: who refrains his Mind and Senses from pleasure: who employs the members of his Body in no unlawful things: who heartily loves the Yoke of Obedience: who labours with all his Might how he may please God. The more any one applies himself to these things, the sooner he obtains true Liberty and is more strongly rooted in it. But who in this World freely does his own Will in all things, as much as he can, he is intangled in divers Snares
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of the Devil: and, when he thinks himself most free, then is he most strongly and surely held in the Slavery and Captivity of the Devil.

He has an Argument of true Liberty who desires none of those things which alienate and estrange the Mind from the familiarity of God; such are, Superiority, frequent Employment in exterior things, too great Solitude for the Commodities of the Flesh, dissolution of Mind, distraction in diversity of Business, temerarious discussion of the Life and Conscience of others, excusing or diminishing our own Defects, Manifestation or Aggravation of the Defects of our Neighbours.

Another Argument of Liberty is, a secure Confidence of Mind concerning the Remission of ones Sins, both as to the blame and pain of them, proceeding from a fervor

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of Heart, which sometimes burns in the Heart as Fire in a Furnace ; which makes a Man who was before cold and languid, hot and inflamed in Prayer: which Fervor, consumes all the stain and pain of Sin, as Fire burns out the rust of Iron.

He has an Argument of Servitude and Captivity, who detests the Yoke of Obedience, who abhors charitable and brotherly Correction, who daily contrives Revenge of the Injuries he suffers, who is affected with Humane Praise and Favor, who knowingly and pertinaciously employs himself in something which is against God and his own Conscience, or against the Will of his Superiors, who is delighted in the Reception or Collation of certain little Gifts or amicable Letters ; whence a Wise man says, *To receive Gifts is to sell ones Liberty.* And
Job,

Job, chap. 15. Fire shall consume their Tents who willingly receive Gifts. That is, the Fire of false love, and consequently, a Band of Servitude follows that Love. Concerning him who gives Gifts, Solomon says, Prov. 22. He shall get Victory and Honor who gives Gifts; but he takes away the Soul of the Receiver. All these things take away a Mans Liberty from him, and reduce him to a miserable Servitude: for, he cannot in Freedom of Spirit attend to God, who is taken up with such things.

CH A P. XXVIII.

Of Religion.

TRUE Religion, or Spiritual Life, as *St. James* says, *ch. 1.* is, *To visit the Fatherless and Widows in their Affliction, and to keep*
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ones self undefiled from this World. He keeps himself undefiled from this World, who absolutely renounces all secular manners, and avoids, as much as he can, both carnal and spiritual Sins.

The Profit of a truly spiritual Life ought to move us thereunto; concerning which, the Scripture says, *Jo. 6. 'Tis the Spirit which gives Life, the Flesh profits nothing.* And that of the Apostle, *Rom. 8. They who are in the Flesh cannot please God.*

Moreover, he who would indeed become spiritual, ought to fly and hate carnal Commodities; that is, detest *carnal Desires which war against the Soul*: as says *S. Peter 1 Ep. 2.* and desire Asperities and carnal Incommodities; for, these conserve Grace, as Thorns defend Herbs in a Garden: for, Grace flows out through the Mouth, Eyes, and Ears.

Ears. And, as Fire and Water cannot be together, so neither can carnal and spiritual Pleasure; according to *St. Bernard*.

He must also know, that a Man can do no good of himself, as says the Apostle, *2 Cor. 3. Not that we are sufficient to think any thing of our selves, as of our selves, but our Sufficiency is of God.* This takes away Presumption: and that he can do all things through Christ, more fully and perfectly, than by himself, the Apostle being witness; *I can do all things in him who strengthens me.* This takes away Despair; which two things, to wit, Presumption and Despair, are very noxious to spiritual Persons, and often impugne them: also ever before God to acknowledge, not only how vile he is, but also how vile he may be, and might have been, if God had not prevented: and this takes

takes away all swelling Pride. And that God will exact an Acconut of all Evil committed, and all Good omitted, and all Graces neglected both for himself and for the Community ; this gives just Fear. Also, to receive all Good, as from God giving it ; and this excludes false Love, and infers Gratitude. And to receive all Evil, as from God, graciously permitting it for our Profit ; and this infers Patience. The more any one profits in these, the more he tends to a spiritual Life, and grows, and is confirmed in it.

He has an Argument of true Spiritual Life, whose Spirit absolutely over-rules the Flesh, who is as sensible of any spiritual Damage as corporal, and as much shuns the Place, Time, and Persons, where, and by whom he may be hurt in Spirit, as where he may be hurt
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and incommodated in Body, and as speedily takes care to cure his Spirit as his Flesh ; yea, has so much more care of his Spirit, as his Spirit is more worthy than his Body.

He also has an Argument of true spiritual Life, who is as much delighted in spiritual Food as in corporal, and does as unwillingly neglect at any time his spiritual Food as his corporal, and does as orderly take it as his corporal, and does as much compel himself to it when he has no Appetite, as sick Persons are compelled to corporal Food when they loath it.

Another Argument of spiritual Life is, if a man be as diligent about his Spirit as about his Flesh ; if he be as ready to obey in all things his spiritual Physician, for the health of his Spirit and Soul, as the corporal Physician for the Health of his

his Body; if he be as sollicitous to get the Grace, which he wants in Prosperity and Adversity, which he wants towards Friends and towards Enemies, which he wants when he is praised and when he is dispraised, which he wants alone before God, and which he wants amongst Men; as he is sollicitous about Flesh and Fish, or about Summer and Winter Garments: if he labour as much to get, multiply, conserve, and profitably to expend spiritual gifts, as a secular Person does concerning temporal goods; and is so much more diligent about his Spirit than his Body, by how much his Spirit is more worthy than his Body. Concerning all these things, the Apostle says, *Rom. 8. They who walk according to the Flesh, savour the things of the Flesh: But they who walk according to the Spirit, savour the things of the Spirit.*

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An Argument of a carnal Life is, to live according to the Rule of the Flesh. *St. Augustin, He lives according to the Flesh who lives according to himself; that is, goes whither he will; sleeps when he will, and as long as he will; speaks what he will, and to whom he will, and when he will; eats and drinks when he will, and as much as he will; laughs and takes filthy Pleasure, amongst whom he will, and when he will. In fine, whatsoever is sweet to his Smell, he seeks it; whatsoever is soft to his sense of touching, whatsoever is delightful to his Eyes, whatsoever is pleasing to his Body, he exercises and follows it, as he will, and when he will; because he carnally wills all things lawful and unlawful. He is delighted in fine Cloaths, Horses, and Arms, as he will and when he will. And so he lives and is delighted, not according to God, but carnally; and fulfills all*

all the desires of the Flesh, as he will and when he will.

Another Argument of a carnal Life is, Liberty of Tongue, whence follows a Distraction of Heart; according to that, *James 1. If any man think himself to be religious, not bridling his Tongue, but seducing his own Heart, this mans Religion is vain.* Therefore it is written, *Prov 21. He who keeps his Mouth and his Tongue, keeps his Soul from Straits, chap. 18. Death and Life are in the Power of the Tongue.*

CHAP. XXIX.

Of Maturity.

TRUE Maturity is, when all the Affections and Forces of the Soul are unanimously gathered up into God. Hereby the Mind is restrained from Vanity, and the
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five Senses from their Allurements: but, when the Soul recedes from that blessed Union, forthwith it is entangled with diverse Vanities; for, all things under Heaven are Vanity; as says *Ecclesiastes, ch. 1.*

The most holy Example of our Lord Jesus, ought to induce us to true Maturity; concerning whose Seriousness, *St. Augustin* writes thus; *We read that our Lord Jesus was sad, wept, was weary from travelling, suffered Reproaches and Injuries, Spittle, Whips, the Cross: but, we never read that he laughed, or enjoyed the Prosperity of this Life.* Hence all the Elect rejoyce in themselves, when they begin to be wearied with the Adversities of the World, and not to be vainly deceived with any of it's Prosperities, knowing that there is another Life to follow. Also, because the Holy Scripture much dispraises Dissolution and Laugh-

Laughter ; according to that, *Eccles. 2. I looked upon Laughter as an Error ; and to Joy I said, why art thou in vain deceived?* And *Prov. 14. Laughter shall be mingled with Grief, and Joy ends in mourning.* And the Psalmist speaks thus to the Lord, *Psal. 30. Thou hast hated those who occupy themselves in deceitful Vanities without Profit.* And especially, the Commination of our Lord Jesus, *Luke 6. Woe unto you who now laugh, because ye shall lament and weep.* Also, because it much withdraws any one from the Familiarity of God, and obstructs the Perception of Divine Graces.

He has an Argument of true Maturity, who neither by idle Words, nor by Deeds, nor Signs, nor dissolute Gate, nor by any other Behaviour, provokes others to Levity ; but always, in himself and others, from his Heart detests Dissolute-

soluteness. He avoids all places where are occasions of Levity, and all dissolute Company, that he may conserve Maturity; knowing, *That he who will touch Pitch shall be defiled thereby, Eccles. 13.* And he who converses with dissolute Persons, will not avoid Dissoluteness. Such an one was B. Job, who was so mature and sober, that dissolute Persons avoided his Presence; as he himself says, *chap. 29. The Young men saw me, and hid themselves.* And he had such a custom of Maturity, that if the contrary were seen in him, no body would believe it: whence he says in the same Chapter, *If at any time I laughed at them they did not believe me: and the light of my Countenance did not fall upon the Ground.*

He has an Argument of Levity, who is prone to laugh, who is jesting in his Words, dissolute in his
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Manners, a frequenter of dissolute Places and Company, and willingly dwells with such; who shuns grave and mature Persons, the sight of them is offensive to him, and he believes the Infirmary of his Body proceeds from Sobriety. Such an one is described in *Ecclesiastes*, ch. i. i. *Rejoyce O Young man in thy tender Age, and let thy Heart be joyful in the days of thy Youth; and walk in the ways of thy Heart, and in the sight of thy Eyes; and know, that for all these things God will bring thee into Judgment.*

CHAP. XXX.

Of Simplicity.

TRUE and perfect Simplicity is, to hurt no Body, and to do Good to every one; as says the Gloss. upon the Parables. This
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is the first Vertue for which Job is commended, *chap. 1. There was a man in the Land of Hus, whose name was Job, and he was a simple and an upright Man*; as excelling in that above other Vertues. This our Lord commanded, when he sent his Apostles into the whole World, to gather Unbelievers to the Unity of the Catholick Faith; saying, *Math. 10. Be ye prudent as Serpents, and simple as Doves.* Where Prudence is joyned to Simplicity: for Prudence without Simplicity is Craft; and Simplicity without Prudence, is Folly. The Dove neither hurts with her Beak, nor with her Talons; so the truly simple hurts neither with word nor Deed.

He truly loves Simplicity, who is not busied about many things; as *Martha* was, *Luke 10.* For, where there are many things, there are
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Doubles or Folds. But only seeks one thing ; of which, our Lord ; *but one thing is necessary* , for which *Mary Magdalen* is commended : *Who chose the best part which shall not be taken away from her.* This is that one Good, in which are all Goods eternal and immense.

The Profit coming from Simplicity ought to induce us therunto. For it is written *Pro. 3. And with the Simple is his Converse* ; that is, the Lords. For the Lord is familiar with the simple, to whom he does not disdain to reveal his Secrets. Whence our Lord, *Math. 10.* said to his Apostles, prohibiting little Children to come into his presence, *Permit little Children, and do not hinder them from coming to me, for of such is the Kingdom of Heaven.* This is a Virtue without which there is no Salvation : For our Lord Jesus says, *Math. 18. Unless ye be made like*

like little Childeren, ye shall not enter into the Kingdom of Heaven. He does not say, unless ye be made little Children, but like little Children; that is Simple and Innocent. Another Profit of Simplicity is, that which is mentioned, *Pro. 10. He who walks simply walks confidently.* For the way of Simplicity is the most secure way to the Kingdom of Heaven. For it is written, *He will protect those who walk simply, Pro. 2.*

He has an Argument of true Simplicity, who perverts no bodies doings, but presumes well of all; who neither depraves, nor diminishes any ones Good; who desires the Salvation of all, and wishes ill to none: who does good things, and does them well; *And who has good thoughts of the Lord, and seeks him in the simplicity of his heart, Wisdom. 1.* Who submits himself to his will, and keeps his Commandments.

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He has an Argument of Dupli-
city, who has one thing in his
Mouth, and another in his Heart
and works; As *Joab* holding *Amaza*
by the Chin, said, *Brother, God save*
you; and in the mean time secretly
drawing out a Sword, slew him,
2 *Sam* 20. Against this our Lord
Jesus says, *Let your Speech be Yea, yea,*
Nay, Nay, Math. 5. That is, what
you have in your Heart, speak with
your Mouth, and exhibit with your
Deeds. And *S. James, Chap. 1. The*
double minded man is inconstant in all
his ways. And God curses double
Dealers; to wit, who will together
serve him and the Devil; that is,
exercise themselves in Sins, and in
good Works. For these our Lord
says, *Math.* 6. *No body can serve*
two Masters; to wit, that are con-
trary to one another. For Vertue
and Vice, Good and Evil, are whol-
ly opposite. Against those who seek
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to please God and the World,
S. James sayes, Chap. 4. *Whosoever
will be a friend of this World is made
an enemy of God*

He has an Argument of false Simplicity, who makes a shew of Simplicity in his outward Conversation, and yet carries Deceit in his Heart; Of such an one the Prophet *Jeremy* says, Chap. 9. *Let every one keep himself from his Neighbour, and let him not have confidence in every Brother; because every Brother, supplanting, will supplant, and every Friend will walk deceitfully.*

CHAP. XXXI.

Of Silence.

TRUE and perfect Silence is, not only to restrain the Tongue from unlawfull Words (as are Detractions, Lyes, Perjuries, Unchaste

chaste, light, angry, hurtful, reproachful Words, and such like ; but also from profitable and lawfull ; according to that, *Psal. 38. I held my Peace, and was humbled ; I was silent from good things : that is, from declaiming them.* The Gloss. says, He does not fall into unlawfull things who warily restrains himself from those that are lawfull. Spiritual Grace is poured out not only by unprofitable and hurtfull Words but by profitable Words, when a mean is not observed in speaking. This moderation of the Tongue is a rare Virtue: Witness S. James Chap. 3. *All Beasts, and Fowls, and Serpents, and other living Creatures, are tamed, and have been tamed by man ; but the Tongue no man can tame ; it is a restless Evil ; full of deadly Poyson.* The Gloss: the Tongue of wicked men, surpasses the Beasts in Cruelty, the Birds in Levity, the Ser-

Serpents in Virulency: For they are Beasts *who have sharpened their Tongues like a sword*, Psal. 63. They are Birds who have put their mouth in Heaven, and *whose Mouth has spoken Vanity*, Psal. 143. They are Serpents, of whom it is said; *The Poyson of Asps is under their Lips*, Psal. 13.

The most holy example of our Lord Jesus Christ, ought to induce us to the love of Silence; who, so recommended Silence, when he was asked concerning Crimes falsely laid to his Charge, would not excuse himself nor by any Answer defer his death. The example also of a certain *Eremite*, ought to move us hereunto; concerning whom we read that he carried a Stone in his Mouth three years that he might learn to keep Silence; for one may sooner learn to speak, than to be Silent, according to that of a Wise

man; *He who knows how to speak, let him learn also to hold his peace.*

The Profit coming from it, ought to induce us to it. For Silence composes the distracted Heart, induces quiet of Conscience: and makes the mind apt to receive the Divine Grace. But where there is not Silence, there a man is easily overcome by the Adversary: according to that *Pro. 25. As an open City and without Walls: so is the man who cannot restrain his Spirit in speaking:* For where there is not a moderation of the Tongue, there will never be Perfection; according to that, *James 3. If any one offend not in his Words he is a perfect man.* And no other, saies the Gloss: Where there is a custody of the Tongue, there is Happiness; according to that, *Eccles. 14. Blessed is the man who has not faln by a word out of his Mouth.* And *Pro. 21. He who keeps his mouth*
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and his Tongue, keeps his Soul from straits.

He has an argument of true Silence, who when he may freely, and lawfully, and without offence, speak, and whose words would be received with great desire, and yet can by no means or very rarely be induced to speak, remembring that of *S. Gregory*; If the holy Prophet *Ezekiel* was sent to speak, and yet sat silent and weeping seven days, we ought to consider, how great a fault it is for him not to be silent, whom no necessity compels to speak. And that Evangelical word, *Mat. 12.* *But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of Judgment.*

An Argument of false Silence or Loquacity is, to speak malapertly and clamorously, that he may seem to be some body amongst others;

Or in an importune time, whereas seasonable Speech is the best. Against this is that, *Eccles. 20. A wise man will hold his peace until a fit time, but the wanton and imprudent will not observe time.* Or to speak when no body attends, or cares to hear: Against that is, *Eccles. 32. Where there is no hearing do not poure forth Speech.* Or when one answers before he hears, or be asked. Against this, *Pro. 18. He who answers before he hears, shows himself to be a Fool, and worthy of confusion.* Or when he answers for another, not being asked: Against that is, *Eccles. 32. Young man, scarce speak in thy own Cause: if thou shalt be asked twice, let thy answer have a head.*

An Argument of false Silence is, not to be silent out of Virtue, but lest he should be confounded before the hearers. Or that he may be praised for his Silence. Or when he

he is ashamed to speak, knowing not how to speak understandingly, or profitably. Or that his folly may be covered by his Silence, according to that, *A Fool if he hold his peace, shall be accounted a wise man.*

CHAP. XXXII.

Of Solitude.

TRUE Solitude is, to abstract the Mind from the Solicitude and inordinate employ of exteriour Actions, from all delight of Creatures and unanimously to direct, as much as we can, all our Affections, Wills and Intentions unto God, that we might be made one Spirit with him; to this the Prophet *Esaïas* exhorts us, *Chap. 2. saying: Enter into the Rock, and hidethy self in the digged earth. Enter into the Rock, that is, into the.*

Divinity of Christ; hide thy self in the digged Earth, that is, in the Wounds of Christ: he who is in this Rock is alone; he who is out of this Rock is in a Crowd of People. In this Solitude of Mind so great Grace and illumination of Mind is received, that the Receiver is offensive to others to behold. As *Moses* remaining alone with God in the Mountain, forty days and forty Nights, was so illuminated, that the Light broke forth into his Face, and from the shining of his Countenance, proceeded, as it were Rayes of the Sun, which the Children of *Israel* were not able to behold, until he covered his Face with a Veil, *Exod. 34.*

The most holy Example of our Lord Jesus Christ ought to move us to the love of Solitude, who, though he could not by the Conversation of any be hindred from
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his Spiritual Employ, yet notwithstanding, he often retired from Company for the love of Solitude: and sometimes, when he could not go farther off, he withdrew himself a Stones cast from his dearest Apostles, that he might attend to Prayer; as St. *Luke* writes, *ch. 22.* Hereby insinuating unto us, that even holy men, amidst the Multitude, cannot familiarly converse with God, or do get little or no efficacious Grace amongst Men. Hence it is, that *Zachens* could not see our Lord Jesus in the Crowd; but afterwards he saw him, and heard his Voice, when alone he climbed up into a Tree, *Luke 19.*

The profit also of Solitude ought to induce us unto it; concerning which, our Lord says of his Spouse, *Hosea 2. I will lead her into the Wilderness, and speak to her Heart.* O how happy is he who even once
hears

once hears our Lord speaking within him: The speaking of the Lord in the Heart, is to give Assurance of Mind concerning heard Graces. It ought to move us to the same, that holy *Eremites* of old ran into Desarts, Mountains, Dens, and Caves of the Earth, that they might continually attend to God, and sometimes saw not a Man for forty Years.

He has an Argument of true Solitude, who with pain is in the Company of Men; and takes all occasions to withdraw himself from them. *Behold I have fled a great way off, and have remained in Solitude, Psal. 54.* As it was a Pain to *S. Mary Magdalen* to see Men, after she could no longer see her Lord *Jesus*; yea it was painful to her even to see Angels: whence, when the Angels went about to comfort her concerning the Departure of our Lord
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out of his Sepulcher, she says, I seek the Creator, and therefore it is grievous to me to see the Creature. And therefore she fled into the Desert, for the love of our Lord Jesus, thirty years, wanting all corporal Meat and Drink, whom the Angels elevated into the Air at her set hours of Prayer; in which Prayer, she received the Nutriment of Soul and Body.

He has an Argument of false Solitude, who though he be alone with God corporally, yet his Soul is occupied in variety of Businesses, in diverse parts of the World. These two things, Silence and Solitude, do efficaciously elevate to Contemplation: Whence that of the *Lamentations*, chap. 3. *He shall sit alone and be silent, because he has elevated himself above himself.*

CH A P. XXXIII.

Of Contemplation.

TRUE and perfect Contemplation is, a Collection of all the Affections and Forces of the Soul, to know with delight and admiration of Mind, something of the Divine Nature; to wit, of the Divine Power, Wisdom, Goodness, Charity, Excellency, Liberality, &c. or to know the secret Judgments of God, or his most holy Will, or some Perfection which tends unto him. This Contemplation had the Holy Patriarchs, Prophets, and Apostles: for, God revealed his Secrets by his holy Spirit to the Patriarchs and Prophets. To *Noah* he revealed the Flood, *Gen. 7.* To *Abraham* the Destruction of the *Sodomites*, *Gen. 18.* To *Jeremy* the
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Transmigration and Captivity of the Jews. To Joseph the Famine in *Ægypt*, Gen. 47. To Daniel the Tree of Nebuchodonozor, Dan. 4. The like of other Patriarchs and Prophets, to whom God revealed his Secrets; as diverse Visions to *Ezekiel*, chap. 1. whence *Amos*, ch. 3. *The Lord God will not do a Word, unless he reveal his secret to his Servants.* But he revealed all his Will and all Perfection to his Apostles by his only begotten Son; as he says, *Jo. 15. All things whatsoever which I have heard of my Father, I have made known unto you.* To the end, that they might reveal the same to Posterity; which also they have faithfully done. *For their sound went out into all the Earth, and their Words unto the ends of the World*, Psal. 18. But amongst the Apostles, he revealed and declared his greatest Secrets to S. John the Evan-

Evangelist, and to S. Paul. Amongst other things, he revealed to them the eight Beatitudes; saying, *Mat. 5. Blessed are the poor in Spirit, &c. Blessed are the Meek, &c.* which Beatitudes, contain in them great Perfection, and declare the perfect Will of God.

There is a difference betwixt Contemplation, Meditation, and Cogitation: for, in Cogitation the Mind wanders; in Meditation it finds out something; in Contemplation it admires. Cogitation is without Labour and without Fruit; Meditation is with Labour and with Fruit; Contemplation is without Labour, and with Fruit.

We are brought to the Contemplation of God by three Degrees: concerning which, St. Gregory, *The first is, That the Soul recollect it self to it self. The Second is, that it see it self, what it is, thus re-*
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collected. The Third is, That it arise above it self, and submit it self, attending to the Contemplation of it's invisible Maker. But it can by no means recollect it self to it self, unless it have first learnt to restrain the Phantasms of terrestrial and celestial Images from the Eye of the Mind; unless it have learnt to reject and trample upon whatsoever shall occur to it's Thought from the corporeal Sight, Hearing, Smelling, Tasting or Touching, that it may seek it self such within, as it is without those: for, whilst it thinks upon those things it turns over within it self as it were certain shadows of Bodies. Therefore all those things are to be driven away from the Eyes of the Mind, by the hand of Discretion, that the Soul may consider it self such, as it is created under God above the Body; that being vivified by the Superior, it may vivificate the Inferior, which it administers.

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We often will consider the invisible nature of Almighty God, but we are not able; and the Soul wearied with those difficulties, returns to it self, and makes to it self, of it self, degrees of Ascensions; that first of all if it be able, it may consider it self, and then find out that Nature which is above it, as far as it is able. But, if our Mind shall be dispersed in carnal Images, it is by no means sufficient to consider it self, or the Nature of the Soul: because by as many Thoughts as it is lead, it is as it were, blinded by so many Obstacles. The first Degree therefore is, that the Soul, &c.

The Motives to Contemplation are, the ineffable Sweetness which is there perceived; the admirable Perfection which is there learn'd; the principal of all Beatitude which is there found: for the Fountain of all Beatitude, the most High God, is there known; and what is known,

known, that is loved ; and what is truly loved, is desired and laboured for, that it may be obtained ; and what is industriously laboured for, that is at length acquired ; and when at length it shall be acquired, it is possessed with endless Delight. Of this St. Bernard ; *A Soul which has once learnt of our Lord, and has received of him to enter into her self, and in her most inward recesses to pant after the presence of God, and to seek his Face alwayes ; (for God is a Spirit, and they who seek him must walk in the Spirit, and not in the Flesh, that they may live according to the Flesh)* Such a Soul, I say, I know not whether she would count it more horrible and painful to experiment Hell it self for a time, than after having tasted the Sweetness of this spiritual Study, to go out again to the Allurements, or rather to the Troubles of the Flesh,
and

and to return to the insatiable Curiosity of the Senses; Ecclesiastes saying, chap. 2. The Eye is not satisfied with seeing, nor the Ear with hearing. For, hear an experienced man what he says, Thou art good, says he, O Lord, to those who hope in thee, to the Soul which seeks thee. From this Good, if any one should have endeavoured to have averted that holy Soul, I believe he would hardly have taken it otherwise than if he should have seen himself to have been cast out of Paradise, and from the very Entrance of Glory. Hear yet another like unto this : My Heart, says he, has said to thee, my Face has sought thee, thy Face, O Lord, will I seek. Whence he said, But it is good for me to adhere to God. And also speaking to his Soul, he says, Be converted, O my Soul, into thy Rest, because the Lord has done well unto thee. I say therefore unto you, that there

there is nothing which one who has received this Favour does so much fear, as lest being left by the Divine Grace, it should be necessary for him to go out again to the Consolations, yea the Desolations, of the Flesh, and again to suffer the Tumults of his carnal Senses. In this Contemplation was St. Augustin, when he said, But it displeased me, that I lived in the World, and it was a great burden to me, my sensual Desires not now inflaming me as they were wont, with the hope of Honour and Money, to endure that so grievous Servitude. For now those things did not delight me, by reason of thy sweetness, and of the beauty of thy House, which I loved.

He has an Argument of true Contemplation who is weary of living in this miserable World; saying with B. Tobias, chap. 3. It is better for me to dye than to live. And with

H. Job,

H. Job, chap. 10. *My Soul is weary of my Life. And with St. Paul, Rom. 7. Unhappy Man that I am, who shall deliver me from the Body of this Death?* And he who thirsts after the Fountain of Life, saying with the Psalmist, *As the Hart thirsts after Fountains of Water, so thirsts my Soul after thee, O God, Psal. 41.* Whence St. Gregory, *A contemplative Life is, to retain indeed in the heart the Love of God and our Neighbour; but to rest from exterior Action, and to inhere only in the desire of the Creator, so that nothing is now to be done: but all Cares being trampled under Foot, the Soul burns with desire to see the Face of it's Creator: so that now it knows how to bear with Grief the weight of the corruptible Flesh, and with all it's Forces to desire to be present amidst the sweet-singing Quires of Angels, and to be mixed with the celestial Citizens, to*
rejoyce

rejoyce before God for eternal Incorruption.

He has an Argument of false Contemplation, who holds something concerning God, or some Perfection of God, contrary to the Holy Scriptures, which notwithstanding he temerariouſly defends by Reasons. And hence came Heresies of old, to wit, that of *Arrius*, who denied the Son to be co-eternal and consubstantial with the Father: And that of *Sabellius*, who confounded the Persons in the Trinity, putting only a nominal difference, whereas they truly differ in their Properties. For the Father properly has Innascibility, the Son properly Nascibility, the Holy Ghost Procession.

CHAP. XXXIV.

Of Discretion.

TRUE Discretion is, prudently to judge betwixt the Creator and the Creature: what the Creator is, and what the Creature. Also to discern what is good, what better, and what the best of all: what is bad, what worse, & what the worst of all: How much God is to be desired, and how much Evil to be detested: Also what Reverence one ought to have to his Superior, what Clemency and Compassion to his Inferior, and what Society to his Equal: how he ought to behave himself to the Dead, how to the Living: how to his Predecessors, and how to those that are to succeed him: How to his Friends, that they be loved in God: and how to his Enemies,

mies, that they be loved for God: How secretly before God, and how openly before men: What refection is to be given to the Flesh, and what to the Spirit: What Cloths he is to wear: When he is to eat, when to drink, when to abstain, and how much, and from what meats: when to Watch, and when to sleep, and how much and how long: When to pray, when to weep, and when to do any work: How to behave himself to praise, and how to reprove: When to speak, and when to be silent: how much, for what causes, with whom, in what place and at what time: When to receive, when to retain, and when to give, and how much, and to whom, and and at what time: To order, and prudently to discern. Concerning all these things, is the work of true Discretion. This Vertue is the mistress of all Virtues, appointing unto them

all their Measure and Order. But where discretion is not, there charity does not observe Order: What is to be loved in the first place, and what in the last: nor measure what is to be loved less, and what more.

S. *Augustin* testifies, where Humility is too much observed the Authority of him that rules is broken; There obedience is blind and foolish where one believes he is to obey, even in ill things. There Liberality is too profuse, when one gives without Necessity to Stage-players. Where Discretion is not, there Fear is dejected into Despair, and Hope is turned into Presumption. There Justice shews too great Severity. There Patience, Mercy, Meekness, Benignity, Goodness dissemble unjust things. There Religion is dissolved into Licentiousness, Truth falsified, Chastity violated,
Matu-

Maturity made light, Constancy quite changed.

This Virtue encreases by the failing of other Virtues: For, when a man often falls from Humility into Pride, or Vain-glory, from Charity into Envy, from Patience into Anger, from Meekness into Rancor, from Fervor into Tepidity, from Chastity into carnal Concupiscence, from love of Poverty into Covetousness, from Peace into Disquiet, from Union into Discord, from Obedience into Rebellion, from maturity into Levity, from Religion into Dissolution, from Silence into Talkativeness or Detraction, from spiritual Love into Carnal, from Hope, into Presumption, from a just Fear into Humane and Servile, from Justice into Severity, from Mercy into Softness, from Constancy into Mutableness, from Truth into Falseness; then indeed one is made

more cautious, and more sollicitous and discreet in all things.

Helps to true Discretion are, diligent reading and meditation in the Holy Scriptures, continual search into the Examples of Saints, frequent Counsel from discreet Persons; according to that, *Tob. 4. Alwayes ask counsel of the wise.* Whence our Lord to Paul, *Acts 9. Arise, and enter into the City, and it shall be told thee what thou art to do.* In like manner he sent the Lepers, *Luke 17. Go shew your selves to the Priests.* Not to one only; but to more; that if one be less discreet, another more discreet may be sought.

He has an Argument of true Discretion, who does all his works with the counsel of the Discreet; whom, if he cannot always have, he discusses all his Works and Affairs in his own Conscience before God,

God, with true Discretion and mature Deliberation ; according to that, *Eccles. 32. Son, do nothing without counsel, and thou shalt not repent thee afterwards.* Yet let him not in this neither always believe his own Conscience, unless he have the manifest testimony of the Scripture. Neither let him by any means wrest the Scripture to his own sense, but conform his sense to the Scripture.

He has an Argument of Indiscretion, who above his strength labours, in Watchings, Fastings, Prayers, Disciplines, and Tears, destroying himself in a short time: he is made unprofitable in the Service of God for many years. But alas! there are few in our days guilty of this Excess.

He has an Argument of false Discretion, who, being careful not to destroy his Body, neglects no-

thing which makes for its commodity, saying to the Lord, *My Strength I will keep for thee. Psal. 58.* And in the mean time, the Spirit faints and pines away for want of spiritual Food, which by no means can be had without Labour: whence St. *Augustin*, *Whilst we fear the weakness of our Flesh, we neglect the health of our Soul.* Because the Flesh, if it be daintily fed, kills the Spirit. *As the Moth eats up the Wool, and the Fire consumes Wood, Hay, and Straw, so the rebellious and dainty Flesh burns up, and consumes the Soul.* Such an one does not consider, that at length his Flesh shall be destroyed, although it should enjoy all sorts of Commodities. As Secular People, giving all pleasure to their Bodies, do not serve God the more, but are more frequently sick. However, it is better that the Spirit should live, re-
ple-

plenished with Grace, in a languid Body, than that it should be languid or dead in a sound Body.

C H A P. XXXV.

Of Congratulation.

TRUE Congratulation which regards God, is to rejoyce with God for all his Beatitude and eternal, innate Perfection; to wit, for his Omnipotency, Wisdom, Goodness, &c. and that he wants nothing, but is sufficient for himself and all Creatures.

Also to rejoyce with God for the orderly Disposition of Heaven and Earth, and of all things that are in them; and for all his Works from the beginning of the World to the end thereof: especially for the works of his Incarnation, Circumcision, Passion, Resurrection, Ascension,

cension, and Mission of the Holy Ghost; and for all his Judgments, manifest and secret, about Devils, about Souls in Hell, *Lymbus*, and *Purgatory*, and about wicked men in the World. Also, to rejoyce with God for whatsoever Praise and Honour he has, from Angels and Saints in Heaven, and from Men on Earth.

True Congratulation to our Neighbours is, to rejoyce with all the Angels and Saints, for their glory in Heaven: to rejoyce with the B. Virgin *Mary*, with the Patriarchs and Prophets, with the Apostles and all the Elect, with all holy men in the Church and upon Earth, for all the gifts they have received, and shall receive from God. Also, to rejoyce with Sinners for their Conversion; with the Just for their Confortation and Conservation in Grace, and with the Church

Church for the Sacraments and Gifts of the Holy Ghost.

The exceeding great profit of true Congratulation, ought to induce us thereunto; for, whatsoever Perfection, Goodness, and Beatitude, the omnipotent God has naturally in himself; whatsoever Glory the Angels and Saints have in Heaven, and whatsoever Grace and Virtue there is in the Church, and the faithful have in it, all this, by Congratulation, is made proper to every one. It ought to induce us to the same also, that the Congratulation of the Father, Son, and Holy Ghost, is the Origine of all Creatures; and always was, and now is, the Principle of all the Divine Works.

He has an Argument of true Congratulation, who is delighted in all things which are in God; whom the Order of the Church,

and all the Works and Judgments of God, and the Divine Manners, and most holy Examples of our Lord Jesus Christ, and of all his Friends, do heartily please; and he commends them all with his Words, and manifests them to others. Also, who has spiritual Joy in all the natural, spiritual, and gratuit Gifts of the Angels and Saints in Heaven, and of all men on Earth, and always, and every where according to his Power, co-operates with them all.

He has an Argument of false Congratulation, who with his Mouth commends all the Divine Ordination in Heaven and in Earth, and the Works of the Just and their Virtues, and their holy Life, but dispraises them all in his Heart: such our Lord upbraids in *Esaias*, chap. 29. *This People draws near to me with their Mouth, and honours me.*

me with their Lips, but their Heart is far from me. Such are cut off from the Body of the Church, who do not by Congratulation, participate the Goods of the Body.

CHAP. XXXVI.

Of Confidence.

TRUE and perfect Confidence is a Security of Mind, that the omnipotent and faithful God never leaves his Friends ; according to that, *Eccles. 2. No body has hoped in God, and was confounded. for, who has remained in his Commandments and was forsaken?*

He has true Confidence who is assured, that the good God is always present with his Servants in their Afflictions, and is always ready to deliver them out of Temptations, and to glorifie whom he has deli-

delivered : according to that, *Psal. 90. I am with him in Tribulation, I will deliver him, and will glorifie him.* As he was with *Daniel* in the Lyons Den, *Dan. 14.* With *Noah* in the Ark, *Gen. 7.* With *Joseph* in the Cistern, *Gen. 37.* With the three Children in the fiery Furnace, *Dan. 3.* And all these he most graciously delivered. Whence *S. Peter, 2 Epist. 2. The Lord knows how to deliver the Godly out of Temptation.* And *Sarah* says in *Tobias, ch. 3. This every one who worships thee holds for certain, that his Life if it shall have been proved, it shall be crowned; but, and if he shall have been in Tribulation, he shall be delivered; and if he shall have been in Correction, he may come to thy Mercy: For, thou art not delighted in our Destruction; because after a Tempest thou makest a Calm, and after Tears and Weeping thou infusest Joy.*

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He has true Confidence who does not doubt, but that all his Prayers and all his just Desires are heard. For, *St. Chrysostom* says, *If thou shalt approach to God with this Zeal of Mind, and shalt say, I will not depart, (to wit, unless I receive) thou shalt certainly receive; if thou ask such things as it behoves him to give who is asked, and as are expedient for thee to receive who askest them.* This Vertue is very laudable, and of great merit before God; to which the Apostle exhorts us, saying, *Heb. 10. Do not lose your Confidence, which has a great Reward.*

It ought to induce us to true Confidence, that the most liberal God, without our asking, oftentimes gives us greater things, of his mere incomprehensible Bounty, than we should dare to ask: for, the Father has created us to the
Image

Image of the Trinity, and his most holy Son has given us his Flesh for Food, and his Blood for Drink, and his Soul to be the price of our Redemption. And who could ever once have dared to think of such gifts as these?

The Posture of our Lord Jesus on his Cross ought to induce us to the same: for of this St. Bernard says, *Who would not be raised up to Hope, and to a Confidence of obtaining, if he would consider the posture of the Body of Christ on the Cross? Behold his Head bowed down to kiss thee; his Arms stretched out to embrace thee; his Hands bored through to give thee Gifts; his Side opened to love thee; his whole Body stretched forth to bestow his whole self upon thee.*

He has an Argument of true Confidence, whose Conscience does not reprehend him of mortal Sins: wit-

witness St. John, 1 Epist. 3. *If our Heart reprehend us not, we have Confidence in God; and whatsoever we ask we shall receive from him.* Whence we read of *Susanna*, Dan. 13. *Her Heart had confidence in God*, because she knew her self innocent of the crime objected against her. Another Argument of true Confidence he has, who continually exercises himself in good Works, especially in spiritual Alms, which is to remit Injuries; and moreover, to pray for those who injure us: concerning which, it is said in *Tobias*, chap. 4. *Almsgivings delivers from all Sin and from Death, and will not suffer the Soul to go into Darkness. Alms-deeds are great Confidence before the most high God, to all that do them.*

Another Argument of true Confidence of the pardon of his Sins, he has, who does true Penance
for

for them in his Youth and Health: witness St. *Augustin*; If any man in his last Sickneſſ desire to receive Penance, and does receive it, and is reconciled at the same time, and dies immediately, I confess unto you, that we do not indeed refuse him what he demands; but also we do not presume that he dies well: I do not presume that, I will not deceive you, I do not presume it. He who lives well after his Baptism, he who is baptized in the Article of Death, he who during his Health does Penance, is reconciled, and lives well afterwards; all these dye with Assurance of their Salvation. But, as for him who does not Penance, and who is not reconciled, but upon his Death-bed; if you ask me if he dye with Assurance of Salvation, I will answer you, that I am not assured of it. And a little after, Do I say then he shall be damned? I do not say so. But do I say then he shall

shall be saved? No. What do I say then? I know not. I do not presume, I do not promise, I know not. Wouldst thou free thy self of this Doubt? Wouldst thou avoid this Uncertainty? Do Penance whilst thou art in Health; for, if thou doest true Penance whilst thou art in Health, and thy last Day shall come, run to be reconciled: if thou doest so thou art secure. Why art thou secure? Because thou hast done Penance at that time when thou couldest also have sinned. But if thou wilt then do Penance when thou canst no longer sin, thy Sins have left thee, not thou them. But thou sayest, how do I know, if perhaps God may not pardon thee? Thou sayest very true. How do I know? I know not. That I know, this I know not. For therefore I give thee Penance, because I know not. For, if I knew that it would profit thee nothing, I would
not

not give it thee. Also, if I knew that it would profit thee, I would not admonish thee, I would not fright thee. There are two things, either thou shalt be pardoned, or thou shalt not be pardoned; which of these two shall be thy Lot, I know not: therefore lay hold on the certain, and let go the uncertain.

They who desire to obtain true Confidence, it behoves them to convert their Strength to spiritual Works; according to that of *Esai-as, chap. 40. They who hope in the Lord shall changetheir Strength, they shall take Wings as an Eagle: they shall run, and not labour, they shall walk and not faint.* That they who were before strong to corporeal Labours, may afterwards be strong to spiritual Labours.

He has an Argument of Diffidence, who not esteeming the grace of Redemption, knowingly
goes

goes on in his Sins: whence in the Gospel, *Jo. 9. We know, that God does not hear Sinners; but if any one be a Worshipper of God, and do his Will, him he hears.* And *Psalm. 65. If I have regarded Iniquity in my Heart, the Lord will not hear me.* And *Esaia 59. Your Iniquities have divided betwixt you and your God; and your Sins have hid his Face from you, that he should not hear you.*

He has an Argument of false Confidence, who thinks the most just God will be so far overcome by Mercy and Pity, that in the day of Judgment he will save all, both good and bad, because he has died for all: against this our Lord says, *Matth. 25. These shall go into eternal Punishment, but the Just into eternal Life.* He also has an Argument of false Confidence, who thinks a Sinner can deserve the first Grace when he

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he pleases. Also, if any one believe that he who abounds here in temporal Goods, shall abound hereafter in everlasting Joy; against this it is said, *The Just shall see (to wit, the wicked Man in Hell) and shall fear, and shall laugh over him, and shall say, Behold the Man, who made not God his Helper; but hoped in the Multitude of his Riches, and prevailed in his Vanity.*

CHAP. XXXVII.

Of the Contempt of the World.

A True Contempt of the World is, to renounce the temporal things of this Life, the Poms of the World, all Dignities and Superiorities, Spiritual and Secular; and to withdraw ones self from all his carnal Friends, and secular Manners, for the hope of eternal
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Happinefs. To this S. *John* exhorts us, 1. *Epistle* 2. *Do not love the World, nor those things that are in the World.* This Contempt S. *Augustin* had, when whatsoever was done in the World displeased him: And when he discoursed with his Mother very sweetly, and amidst that Discourse, the World with all its Delights was vile and disgustful unto him. In like manner St. *Agnes*, St. *Catharine*, St. *Cecily*, and other Virgins, contemned the World, and all its Glory, for the love of our Lord *Jesus Christ*.

The Worlds great unfaithfulness to it's Lovers at last ought to induce us to the Contempt, and hatred of it: For this was done even to the Creator himself by the wicked Worldlings; whom, upon *Palm-sunday* they gloriously received, going out to meet him, and singing; *Math. 21. Hosanna to the Son of David;*

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David ; blessed is he who cometh in the name of the Lord, Hosanna in the highest. But afterwards, on Good-Friday, they went forth crying to Pilate, *Crucifie him, Crucifie him ; if he had not been a Malefactor, we had not delivered him unto thee, Jo. 18.* And when he hung upon the Cross, they mocked him saying, *save thy self, if thou art the Son of God, Math. 27.* And him whom they received with Palmes, Flowers, and green leaves, they crowned with pricking thorns, and beat with Rods and Whips ; and for him whom they strowed their own garments in the way, him they stript and spoiled of all his garments before the Cross ; and changed the Glory they gave him into Reproach.

The danger which comes from the love of the World ought to induce us to the Contempt and Ha-

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Hatred of it; For St. *James* testifies, *Chap. 4. Know ye not, that the friendship of this World is Enmity with God; Whosoever therefore will be a friend of this World, becomes an Enemy of God.* And because the World hated our Lord *Jesus*, and all his Friends, as he told his Apostles for their Comfort, *Jo. 15. If the World hate you, know that it hated me before it hated you.*

He has an Argument of Contempt of the World, who cares not for Nobility of Parentage, nor seeks the Pleasures of the Flesh, nor desires Riches nor Honours. Such was *Moses*, concerning whom the Apostle, *Heb. 11. By Faith Moses denied himself to be the Son of Pharaoh's Daughter, (against Nobility) chusing rather to be afflicted with the People of God, than to enjoy the delight of Sin for a time, (against Pleasure) esteeming the Reproach of Christ,*

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Christ, greater Riches than all the Treasures of Egypt, (against Riches) for he had an Eye to the Recompence of Reward. He has another Argument of true Contempt of the World who is neither effeminared with the flatteries of the World, nor terrified with its Threats; nor is moved either with the Praise or Dispraise of men. In this Contempt of the World was the Apostle; when he said, Phil. 3. I have made all things as loss, and I esteem them as Dung, that I may gain Christ.

He has an Argument of false Contempt of the World who then first abstains from the love of it, and its Allurements, when by reason of old Age and Poverty, he cannot enjoy it. For then he does not leave the World, but is left by the World. As alas! how many are there, who then begin to leave off to sin, when they can sin no longer.

CHAP.

CHAP. XXXVIII.

Of Mortification.

TRUE Mortification of the Flesh is, when one voluntarily chastizes his Body with Fastings, Watchings, Prayers, Hair-shirts, Disciplines, and Abstinence from delightful Meat and Drink, that in all things the Flesh may be subject to the Spirit. This the Apostle did, when he said, *1 Cor. 9. I chastize my Body, and bring it into servitude, lest perhaps when I shall have preached to others, I my self may be a Reprobate.* And *Judith*, who was fair and young, a Widow and rich, after she had dwelt with her husband three years and six Months, from her Virginity she had a Hair-shirt upon her

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loyns,

loyns, and fasted every day, except the Solemn Feasts, *Jud. 8.*

The great Profit which comes from the mortification of the Flesh ought to induce us to it. For by the mortification of the Flesh the Spirit is strengthened in Spiritual exercises. According to that of the Apostle, *2 Cor. 12. For when I am weak (in the Flesh,) then I am strong, (in Spirit.)* And on the contrary, by the cherishing of the Flesh, the rigor of the Spirit is damped in Spiritual exercises ; according to that of *St. Augustin, The delicate Flesh burns up and consumes the Soul as the Fire Stubble.*

An Argument of true Mortification is, when no Pleasure, but only what's necessary, is allowed to the Flesh : according to that of the Apostle, *Rom. 8. We are Debtors, not to the Flesh, that we should live*

live according to the Flesh. For pleasure exacts many more things, and more delicate, than necessity requires; but necessity is contented with a few things. And the Apostle subjoyns the Evil which follows Pleasure, saying, *If ye shall live according to the Flesh, ye shall dye; but if by the Spirit ye shall mortifie the Deeds of the Flesh, ye shall live.* But the Works of the Flesh are manifest; which are, Fornication, Uncleanness, Immodesty, Luxury, Serving of Idols, Witchcrafts, Enmities, Contentions, Emulations, Angers, Brawlings, Dissensions, Sects, Envies, Murthers, Drunkennesses, Jankettings, and such like: which I fore-tel you, as I have fore-told you, that they which do such things, shall not inherit the Kingdom of God. Gal. 5.

Another Argument is, when any one, according to the Counsel of

Jesus Christ, hates his own Soul in this World; for our Lord himself says, *Luk. 14. If any one come to me, and do not hate his Father and Mother, and Wife, and Children, and Brothers, and Sisters, and moreover his own Soul, he cannot be my Disciple.* Which St. Gregory expounding, says, *For then we well hate our own Soul, when we do not yield to it's carnal Desires; when we break it's Appetites, resist it's Pleasures: that therefore which by being contemned is led to something that's better, is, as it were, loved through Hatred.* But he who does not restrain his Soul from it's Concupiscences, precipitates himself into the Snares of the Devil; according to that of *Ecclesiasticus*, chap. 18. *If thou yieldest to thy Soul her Concupiscences, she will make thee a Joy to thine Enemies.* As Dalila delivered up the valiant Sampson to the Philistins,

stins, to be mocked, *Jud.* 16.

He has not an Argument of true Mortification, who only bridles his Belly and Mouth from the Pleasure of Meat and Drink, but bridles not his Tongue from unlawful Words, nor his Sight, Hearing, Tasting, Smell, and Touching, from their Delight, nor his Heart from voluptuous Thoughts and Affections. For it is a small matter, to restrain the Mouth and Belly from Meats, when the Heart and the five Senses are fed with Delights. Whence *St. Chrysostom*, *They who abstain from Meats and do ill, they imitate the Devils, to whom not Meat but Wickedness is always present.*

CHAP. XXXIX.

Of Contrition.

TRUE Contrition is a grief for Sins voluntarily assumed,

according to the quantity and quality of the Crimes, with a purpose of confessing and making Satisfaction, proceeding from the free grace of God: for, a natural Grief, or a Grief without grace, profits, or is good for nothing. *Jeremy* expresses the quantity of the Grief, when he says, Make to thy self the mourning for an only Son. This the Lord commanded in *Joel*, saying, *Cut your Hearts*. To this cutting are helpful the Thorns, Nails, Rods, Whips, Cross and Spear, which cut the body of our Lord Jesus Christ. True Contrition is very rare, as testifies *St. Gregory*. We must know, that there are some, who although leaving the World, they offer indeed all they have, and yet have not Compunction in the good things which they do: nor must we always believe there is true Compunction where there are Sighs and Tears;

Tears; for, such things are often wont to come from the fear of Hell, or from the consideration of some Damage, or from natural Grief, or from natural Compassion, when one remembers the Enormity of his Crimes, or the most bitter Passion of Jesus Christ. To true Contrition is required a grief for all the Sins we have committed, and for all the good we have omitted, and for all the Graces neglected to our selves and others; and also, for those which might, by occasion of us, be committed or neglected.

It will move us to true Contrition, if we seriously think what we have lost by Sin, to wit, the Holy Ghost with his Gifts, and all gratuit Graces, the Friendship of the B. Trinity, and the Society of the celestial Court. Also, what we have got by Sin, to wit, eternal

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Death,

Death, the Malediction of God the Father ; as the Psalmist testifies, Psal. 118. *Cursed are they who decline from thy Commandments.* The Hatred of our Lord Jesus Christ who hates all those who work Iniquity. The departure of the Holy Ghost, *Who takes himself away even from Thoughts, which are without Understanding;* as he says in the book of *Wisdom, chap. 1.* But much more from wicked Works ; for these are worse, and more horrible, than the very pains of Hell ; as says *St. Chrysostom.*

The great Profit also proceeding from the same, ought to induce us thereunto ; for the least Contrition, effaces all the blots of the Soul, kills eternal Death, confers the Benediction of God the Father, restores the Friendship of God the Son, the Familiarity of the Holy Ghost, and the Society of the su-
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pernal Citizens: And Contrition how little soever it be, more satisfies than the greatest Alms we can give. All these things, often weighed in the ballance of the Heart, are inductive of true Compunction.

He has an Argument of true Contrition, who does so detest the filthiness of Sin, that he would rather chuse all the pains of Purgatory, than commit any Sin against his most gracious God; and who would expose himself rather to the pains of Hell (with *Eleazarus*) than, for the future, deliberately commit any Sin: which also *St. Augustin* says, ought rather to be chosen. And who would most willingly endure the torments of all the Martyrs, that he might hereby merit, never more to commit any Sin; and who would offer himself to all the Sufferings of the Sick and Poor, that he might duely satisfy God for his Offences.

He has an Argument of false

Contrition, who, although he weep bitterly for the Sins he has committed, yet instantly after his Grief, he is not afraid to commit the same, or other Sins. Against this, it is said in *Ecclesiasticus*, ch. 34. *He who is washed from the Dead, and again touches the dead, what doth his washing profit him?* In like manner, he who is sorry for his past Sins, and does not resolve, for the future, to leave his Sins, to wit, his Pride, Envy, carnal Friendship, fleshly Delights, or the unjust Possession of the Goods of others: Concerning which *S Augustin* says, *The Sin is not forgiven, unless that which was taken away be restored.* Against this it is said in *Ecclesiasticus*, Chap. 34. *One building, and another throwing down, what profit have they, but their Labour?* He throws down, who is sorry for his Sins: he builds who continues in a will to Sin: concerning such a building

building St. Augustin says, Out of a perverse will, is made lust or desire; And whilst lust is served, there is made a custom; And whilst a custom is not resisted, there is made a necessity.

CHAP. XL.

Of Confession.

TRUE Confession is a sincere and rightful manifestation of Sins, without concealment, to a Priest. This our Lord commanded when he said to the Lepers, Luk. 17. Go shew your selves to the Priest. And St. James, chap. 5. Confess your Sins to one another.

To true Confession it is required, that it be entire, pure, discreet, faithful, and perfect. According to that of Lamentations 2. Pour out thy Heart as Water, before the sight of the Lord. By pouring out is noted the Integrity; for we must

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not industriously tell our Sins by drops, which we have never confessed: but whatsoever we can together call to Mind, must altogether be poured out before one Priest, (*as Water.*) Where it is noted, Confession ought to be simple and pure, not made out of servile Fear, or by Compulsion; but purely and simply for God. (*Thy Heart.*) where is noted Discretion. For not only our Words and Deeds, Commissions and Omissions, are to be confessed, but also our unclean Thoughts and morose Affections, inordinate Intentions, noxious Wills, perverse Judgments, and rash Suspicions: for, *Origen* says, That in that day, Thoughts shall accuse and defend Souls: not the Thoughts which then shall be, but which are now in us, of which, certain Marks shall be left in the Heart, as it were in Wax. *Before the Sight of God.*
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Where is noted the Fidelity and Perfection of Confession; for all things are to be considered according to the Acknowledgment of God: for, where we acknowledge one Sin, he, in his Wisdom, sees a thousand.

The assured Remission of Sins, and the cleansing of the Soul, ought to induce us to a true Confession: according to that, 1 Jo. 1. *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Iniquity.* And because the Father, Son, and Holy Ghost, are obliged to Remission and Pardon, according to that: Although God knows all things, yet he expects the Voice of Confession. For Christ has cause to intercede for thee, and the Father has cause to pardon thee, and whatsoever the Son wills, the Father also wills, and the Holy Ghost.

He has an Argument of true Con-

Confession, who pours out all his Sins as Water, so that there remain neither colour, as in the pouring out of Milk; nor Fatness or Savor, as in the pouring out of Oyl or Blood; nor smell, as in the pouring out of Wine or Vinegar. The colour remains when the Sin is told, but the Occasion or Provocation to sin, is concealed; as it happens in Gluttony or Fornication, the Fatness or Saviour remains when the Sin is told, but the quantity or long continuance of the delight, in which Reason was wholly drowned, is concealed: according to that, *Psal. 108. It has entred like Water into his Bowels, and like Oyl into his very Bones.* The Smell remains when the Sin is told, but the Infamy or bad Example, and Scandal of others, is concealed. But, he who rightly confesses, manifests both the Sin, and what went before it, and what followed after it.

It is an Argument of true Confession, when one confesses his Sins in Number, Weight, and Measure. We must confess in Number, that is, how often we have sinned, because a Wound often renewed, is more slowly cured. Also in Measure, when one confesses the continuance of Sin; for he who is longer sick sooner dies. In Weight, that is, the grievousness of our Sins: for Sin is aggravated from a sacred Place, as a Church or Church-yard: from a sacred Time or Person; as if it were a Clergy-man who was hurt, if a religious or married Person with whom one sinned.

An Argument of false Confession is, when one confesses lest he should be reputed an Infidel, or that he may be accounted more holy, or lest the Holy Communion should be denyed him, to his Confusion: as *Saul* confessed, lest he should have been confounded before

fore the People by the Prophet *Samuel*.

CHAP. XLI.

Of Penance.

TRUE external Penance is, an Abstinence from lawful things when pardon is asked for unlawful; as says the Scripture. So Penitents and Religious Persons abstain from Flesh, reject Fine Cloaths, Fast, Watch, afflict themselves with Disciplines, keep Silence, break their own Will, and refrain from many Delights which would have been lawful to them, if they never had committed any thing unlawful. This our Lord, and *S. John Baptist* commanded; saying, *Do Penance, for the Kingdom of God is at hand, Math. 4. & 3.*

The Necessity of true Penance ought to induce us thereunto; for without it there is no Salvation, our Lord

Lord saying, *Luke 13. Unless ye have Penance, ye shall all in like manner perish.* And *S. Augustin*, Sins, be they little, be they great, they cannot be unpunished. Whence the Lord enjoyned *David* Penance for his Sin in numbring his People, that he should either suffer seven years Famine, or three years the Vengeance of his Enemies, or three days Pestilence : and *David* chose for himself and his People the common scourge of Death. By this is signified, that every one shall certainly be punished for his Sins, either in Hell, signified by the seven years Famine, or in Purgatory, signified by the Violence of Enemies for three Months ; or with temporal Punishment, signified by the Pestilence of three Years. So it is profitable to us to choose for our selves the easiest Penance, and which soon passes away.

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An Argument of true Penance is, a due commensuration of the Pain to the Fault: that according to the quantity of the Fault, be the quantity and gravity of the Pain: according to the delight of the Fault, the bitterness of the Pain: according to the length of the Fault, the length of the Pain: and according to the multiplicity of the Fault, the multiplicity of the Pain; as *S. John* prescribes, *Matth. 3. Do worthy fruits of Penance.* For as particular Infirmities of the Body have necessarily particular Medicines, and no Medicine is of such efficacy as that it can cure all Diseases; so also special kinds of Sins have their special Penance: For Pride is not directly cured by Alms-giving, nor Rancor and Envy by Prayer, nor Covetousness by Fasting, nor Impurity by Watching, &c. But we directly satisfy for Pride by Humility

mility, for Avarice by giving of Alms, for Impurity, by the chastizement of the Flesh with Hair-shirts and Disciplines, for Gluttony by Fasting, for Talkativeness by Prayer, for Envy by Charity, and remission of Injuries, for Rapine and unjust possessions, by Restitution, &c. But if any one, as *St. Chrysostom* says, cannot fulfill the whole Order of Satisfaction, then our bountiful Lord accepts of any other amends. Then for unjust things, Fasting suffices. If he cannot fast, Prayer suffices; and if for weakness he cannot pray, God is satisfied with a good will.

Innocent gives an Argument of false Repentance. It is a false Repentance, when the Penitent leaves not an Office or Employment which he can by no means exercise without Sin; or if he bear hatred in his Heart; or if he do not satisfy every

every one whom he has offended ; or if he do not pardon him who has offended him ; or if he bear Arms against Justice. It is also a false Repentance, when one Sin is amended, and no care taken of another.

CH A P. XLII.

Of Perseverance.

TRUE Perseverance is a frequent exercise of Good Works, a continual study of Perfection, a diligent conservation of Spiritual Graces and Vertues unto Death. To this our Lord invites us in the *Apocalypse*, 2. *Be faithful unto Death, and I will give thee a crown of Life.* This Job had, when he said, *Job 27. Until I dye, I will not depart from my innocency.* And Tobias, who hid the Bodies of the dead

dead in his house, and buried them in the night ; although the King for this commanded him to be spoiled of his Goods and kill'd. *Tob. 1.*

The exceeding great profit of Perseverance, ought to induce us thereunto. For by this every good Work, and every Vertue shall be crowned, and our Salvation wholly depends on it ; according to that of our Lord Jesus Christ, *Matth. 10. He who shall persevere to the end, shall be saved.* Without this no Vertue or good Work is remunerable : Without this, all Perfection comes to nothing. For what did it profit the Apostle and Traytor *Judas*, that our Lord chose him out of the World ? what did profit him his long familiarity with Jesus Christ ? what the holy Sermons which he often heard from him ? what the Examples, Virtues, and Miracles which he saw done by him ?

him? what the Society of the Apostles? what the Grace bestowed on him to preach and work Miracles? For to him, together with the other Apostles, he said, *Math. 10. Go, preach, saying, The Kingdom of Heaven is at hand; Cure the sick, raise the dead, cure the leprous, cast out Devils.*

He has an Argument of true Perseverance, who, neither for the love of Life, nor fear of Death; nor for threats, nor promises, departs from Virtue. As *Susanna*, fearing not Death, said, *Dan. 13. If I do this, (that is, sin) I must dye.* And *Mattathias*, *1 Macchab. 2. Although all the Nations obey King Antiochus, and every one depart from the service of the Law of his Fathers, and consent to his commands, I and my Sons and my brethren will obey the Law of our Fathers. God be propitious unto us.*

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He has an argument of false Perseverance, who falsely presumes of his own Sanctity, that he cannot fall. Hence arises a freedom of Mind; hence he has no Watch over himself; and so it is impossible for any Man persevere in Sanctity. Even the very Apostles, if they were in the world, and not a watch over themselves, they might fall. W.

Example in *David*, who

Murder and Adultery

was negligent in

Eyes, 2 *Sam.* 1

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shall one day have all these Virtues
more perfectly, than Humane Under-
standing can comprehend. I confess
to thee, O Lord, that he is happy at pre-
sent, and shall be more happy hereafter,
who has these Virtues, in that perfection
as they are here written; although per-
haps less may suffice to Salvation.

I beseech thee also O Lord, with all
the desire of thy Son, and Holy Spirit

all Creatures, that thou wouldest

Discretion betwixt the Virtues

and of Nature, and Sem-

And whosoever shall

shall hear of it, or

omnipotent God,

one, true, and

certain he who

has

one,

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all;

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